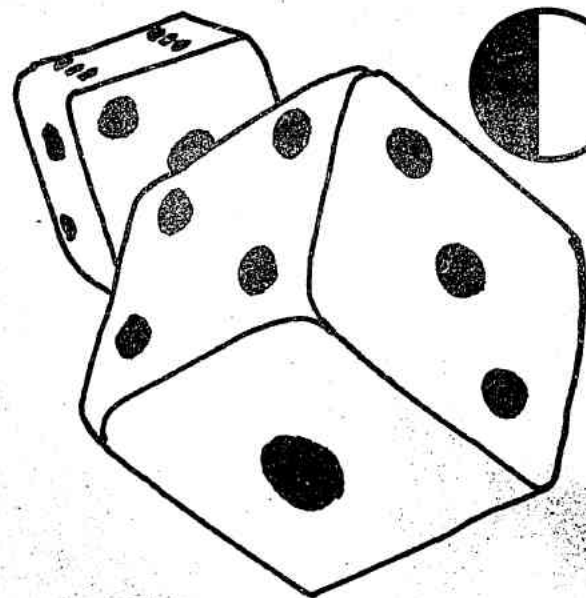
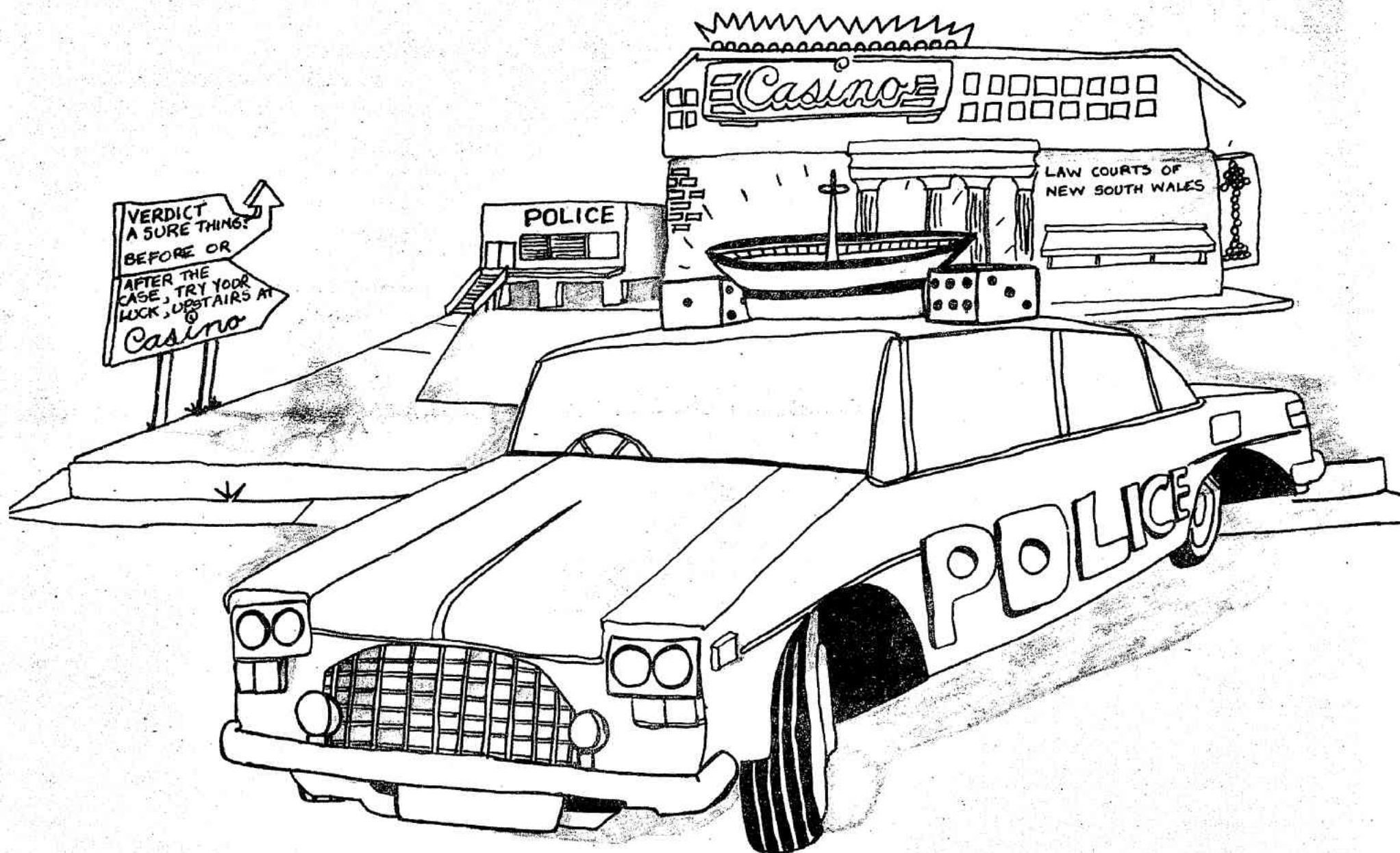


Woroni

THE PAPER OF THE ANU STUDENTS' ASSOCIATION

11 MARCH, 1981

VOLUME 33 NUMBER 2



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EDITORIAL

This week WORONI presents a smattering of everything for your perusal.

Andrew Maher continues his classical music column and shows us that there is more to him than Bach and Beethoven with the first of a series of articles on Soviet Foreign Policy. Also on the international scene is a discussion of the Poland issue by one who has recently been to Poland.

On the local front we have John Hatton and organized crime, and a piece of complete fiction in our interview with Dinky Di. Once again we give you the thoughts of Chris Warren — though this time with a reply.

For the first, and perhaps the last, time (read the publisher's note) we include an article from the on campus anti-abortion movement — the Pro-Life Society. We expect that this article will create a furor of controversy for our next issue and can only hope we will be allowed to publish more articles from both sides of this debate — thereby fulfilling our election promise to be even-handed in the presentation of controversial issues (see later this editorial).

Some of you may have seen the ANU Liberal Society's news sheet, "Blue Ribband". Whilst we can have no objections to their publishing their own opinion, at their expense, we remind them that this year WORONI will publish Liberal material (see our first edition — page 4).

Blue Ribband is unlikely to cause another Libs under the bed scare but its editorial does make mention of WORONI so we feel that we are entitled to reply. The editorial is, in our opinion, misleading in two ways.

Firstly, it notes the "Left's dramatic loss of Woroni". It might have added that it was no victory for the right either. Secondly, it claims that there may still be a "need for alternative publications". This implies that the present WORONI editors will not keep their promise to ensure that no person or group, be it political or otherwise, will have articles distorted or ridiculed. We reaffirm this promise. We're not perfect; but then, we're not stupid either.

On a final note, although we feel that our first edition was generally well received the only adverse comments coming from those pleased with last year's WORONI (to be expected) — we agree with the comment that room exists for improvement.

We thank Kathleen Orr for her valuable criticisms presented below. We admit our limitation in the field of layout, would appreciate some constructive advice, and would welcome your assistance in the production of our next and succeeding editions.

The editorial collective is not responsible for the Flying Carpet column — it is submitted by a member of the S.A. under that pseudonym.

Finally, we would like to stress that our collective is not in any way controlled by the ANU ALP.

We give you pleasant and diverse reading — and hope that you see fit to give the same in return so that our third and succeeding editions will improve on this and prior editions.

The Eds.

WORONI T-SHIRTS

Still unique, and still on sale.
Drive away those lecture blues with a bright yellow Woroni T-Shirt.

\$5.80 from the Woroni Office —
Upstairs in the Union Building

A.N.U. FILM GROUP

FRIDAY 13TH HORROR FILMS

7.30pm to Morning

- * Dr Jekyll and Mr Hyde
- * Halloween
- * Der Golem
- * Sisters
- * Them
- * Rosemary's Baby
- * The Tenant

Donation: \$2.00 (proceeds to film-making)

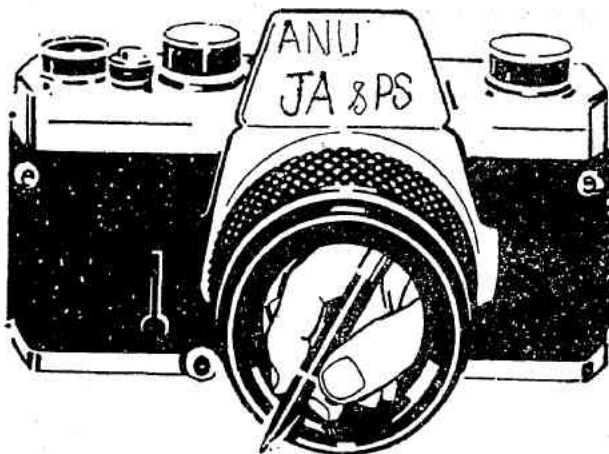
FRIDAY 13th MARCH

A.N.U. JOURNALISTS & PHOTOGRAPHIC ASSOCIATION SOCIETY

will be holding

A Joint First Meeting in the Woroni Office
(upstairs in the Union Building). All welcome
especially new members and interested persons

7.30 pm 17 MARCH WORONI OFFICE



PASSPORT PHOTOS

Daily Monday — Friday
S.A. Office
Upstairs Union Building

\$2.50 for two

for student cards, passports, etc.

WORLD DEVELOPMENT SOCIETY

A number of people concerned with world development and 3rd World issues have informally met and have arranged for an organizational meeting at the W.D.S.

It is hoped that anybody who presently has some sort of interest or would like to become involved in these issues would come and be a part of the organizational meeting for the W.D.S. for 1981. It will be held in the Meetings Room, on Tuesday the 17th March at 7pm.

AUSTRALIAN NATIONAL UNIVERSITY

STUDENTS' ASSOCIATION

The first Students' Association General Meeting for 1981 will be held on WEDNESDAY 11th MARCH 1981 in the Union Bistro (downstairs on the Sullivan's Creek side of the Union Building).

The meeting will commence at 8.00 pm. All students who are members of the Association are urged to attend.

Jeffrey Dalton
President.

INTRODUCTORY EVENING

Two films: "Amnesty International — How it Works"
"Four Corners" Special on political prisoners.

Practice in letter writing techniques for A.I.

Free drinks and savouries — get to know the group.

WHERE? WHEN?

WEDNESDAY MARCH 11 7.30 pm.
group video room, first floor, Chifley library
(near lifts)

All members, past and present, and those wishing to join, are invited

PROPOSED WORONI DEADLINES

Issue No.	Copy Deadline	Issued
2	Wednesday 4 March	Wednesday 11 March
3	" 18 March	" 25 March
4	" 1 April	" 8 April
5	" 15 April	" 22 April

First Term Break

ANU JEWISH STUDENTS SOCIETY

We kicked off the year with a successful blintz stall, and now that the hard work is over, we can settle back and have a party (to be followed in future months by talks and maybe films, just in case you think that all we do is eat!)

The party will be on Purim (if you don't know what this is, read the book of Esther in your Bible or come along). Such parties traditionally involve lots of vodka and a good time is had by all; unfortunately, we can't afford vodka, but I'm sure it will be fun anyway.

Everyone is welcome, Jewish or not. It's at 1pm in the Union Meeting Rm, on Friday, 20th March.

For further info. about the Society, or the party, see Ezra Getzler, Bruce Hall.

Editors: Liga Vasils
Rohan Greenland
Larry Anderson
Robert Patch

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Hatton

Fights

On

The following is the product of an interview conducted by Larry Anderson with John Hatton in late February 1981 — together with research conducted prior to, and prompted by that interview.

John Hatton, independent N.S.W. State Member for South Coast, is a rare politician — a rebel with a cause who is prepared to stand up for his political convictions. Hatton took up the fight against organised crime in N.S.W. in early 1978 — using his own resources to finance the extensive research necessary to conduct his campaign at a meaningful level.

His aim is to expose injustices, but in his attempts to do so he has received little co-operation from Wran's government or the State Liberal Party.

However, this has not deterred him as he fights on regardless and has become something of a symbol during his campaign. He maintains that his independence as a politician is necessary because it gives him the autonomy to pursue his own course of action and not that of a party policy.

"... organised crime in N.S.W. is the sleeping giant and the real challenge is whether Wran has the guts to stir the giant."

Since his election seven years ago he has led persistent attacks in N.S.W. parliament, which, among the barrage of claims and counter-claims, denials and repeated allegations, has resulted in him making allegations against a former N.S.W. Premier and four of the State's former Police Commissioners.

Hatton alleges that organized crime has penetrated the public service, parliament and the police force. He makes these allegations after careful observation of activities within and without parliament.

The visibility of the evidence of organised crime, in the form of prostitution, massage parlours, and sex shops, and failure on the part of the police to close down these commercial operations can, he says, only lead one to conclude that it is flourishing in N.S.W.

Dr Alfred McCoy, lecturer in history at the University of N.S.W., suggests in his book, *Drug Trafficking, Narcotics and Organized Crime in Australia*, that the acid test of control of drug trafficking is the level of purity of the drugs in the street. In New York the level of purity of heroin is 3-4%. One need only contrast this with the level of purity found in Sydney — 11-12% — to see that, by this test, Hatton's point is justifiable.

Organised crime exists in N.S.W. Since 1978, largely due to Hatton's work, there has been increasing media attention on the issues of drug trafficking and prostitution. Despite the fact that both federal and state governments have established royal commissions to investigate drug trafficking in Australia little concrete evidence has been unearthed. However, few persons in government today are prepared to deny the existence of organized crime in Australia.

Hatton's task is made difficult by the government's policy of refusing to release, under any conditions, details of investigations made by NSW police on the grounds that to do so would be to alert wrongdoers of possible investigations and subsequent proceedings. This is despite the fact that when in opposition in 1973 the present NSW government criticised the Askin government for its failure to release a police report dealing with allegations of organised crime in licensed clubs.

One of Hatton's major goals has been the establishment of a Crime Commission to deal solely with organized crime. He envisages that such a body would operate outside the authority of the police commissioner: giving it a semblance of respectability and honesty — something which, because of frequent allegations of corruption, the present police system lacks.

Unfortunately, the NSW government has refused to even consider the establishment of such a body. Objections to the establishment of the commission lie in doubts that the commission would be effective, and that it would introduce problems of co-ordination with the existing NSW crime prevention system.

But is this enough?

For as the mobster's pull an increasingly large number of political strings real power will move away from our elected leaders and towards an Australian Godfather. The final result, says Hatton, will be a totalitarian state operating under a 'democratic front.'

In conformity with the Moffat Royal Commission the NSW Government has established a police intelligence unit to deal specifically with the question of organised crime. A system of investigators has been established; recording procedures developed within the various police divisions which co-ordinate with the crime intelligence unit, and bringing to notice intelligence on drugs and related crimes.

It must be said that in a society such as we have in Australia organised crime will exist, and to deny its existence would be extremely naive. (Wran, NSW State Parliamentary Hansard, 28 Feb. 1979)

Wran has claimed that organised crime is largely a product of our society's technology and affluence. Hatton claims that it is not communism, but organised crime, that we should fear.

Estimates as to the value of organised crime vary enormously — but conservative estimates place the heroin trade alone at \$A100 million.

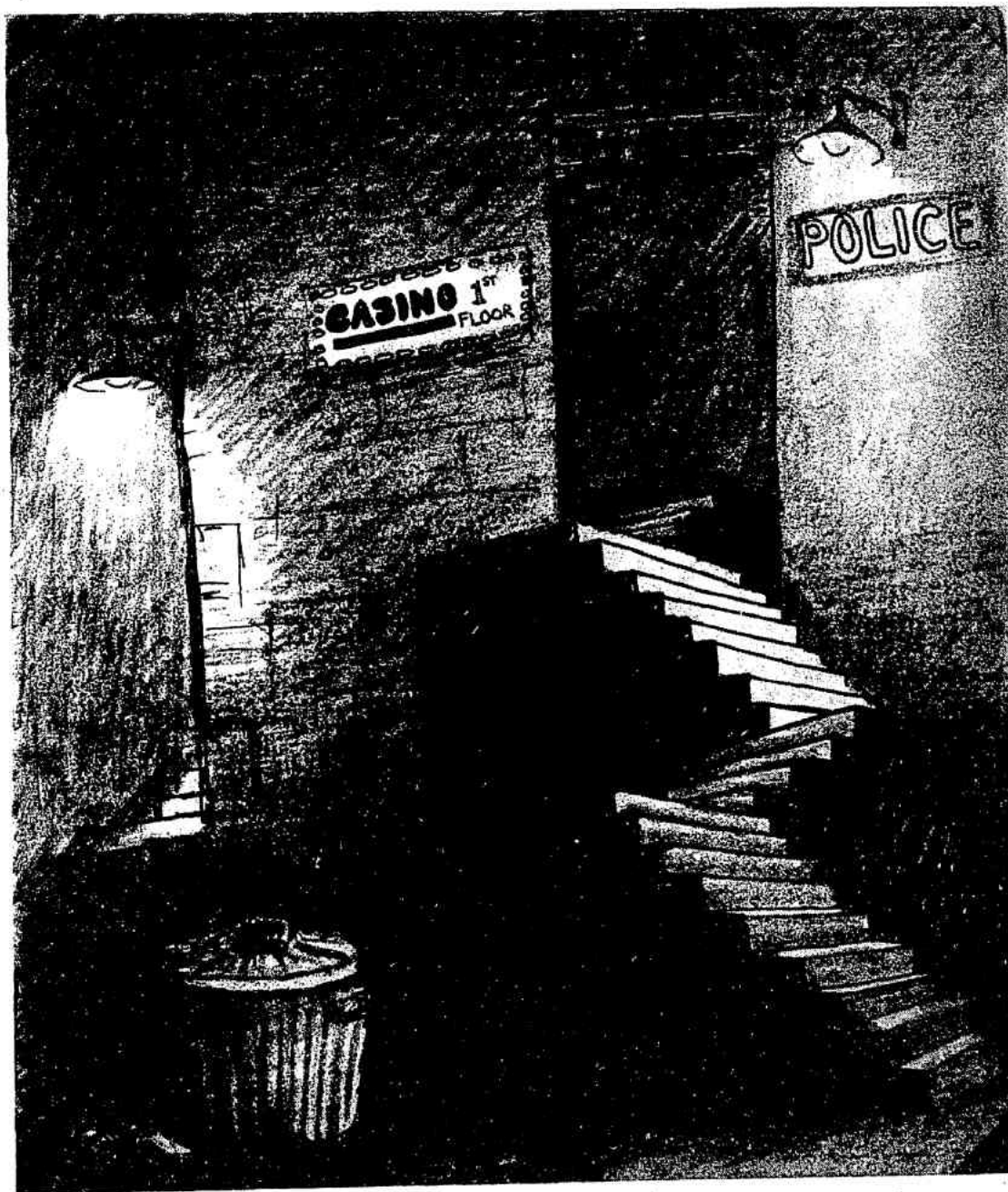
Despite the use of satellite photographs to identify marijuana "plantations" there is no shortage of supply on the streets. One in 20 of the population is estimated to have used marijuana occasionally.

Although various judicial enquiries have recommended that marijuana remain an offence a movement towards its eventual decriminalisation is seen by many as part of a social evolution towards the tolerance of soft drugs in Australia. It is against this sort of social evolution which Hatton fights.

In view of this social evolution one can only ask why he bothers to continue when the decriminalisation of marijuana seems inevitable and moves are underway to legalise gambling casinos, does it not seem obvious that he has lost the battle before he began to fight.

The answer is that he is an idealist a man who never gives in. A man with a firm conviction that victory is inevitable.

By Robert Patch and Larry Anderson.





IS THIS CENSORSHIP?

Dear Eds,

I have two sorts of queries about your first edition. One is regarding the Flying Carpet article and the other - your layout.

First, trying to subdue any sarcasm or insult with every ounce of willpower I am honestly wondering why you have included this article praising yourselves and your own objectives. What is the point? The objectives stated in Flying Carpet, are unclear. By what means do you intend to turn "anachronistic writers into a new breed of temperance writers?" Is this censorship? Do you mean to alter the ideas in the articles? Your (or, the article) "guarantee of flexibility" sounds rather like a slaes pitch. Is this intended to warm us to the idea of paying for our newspaper which we already pay for in our fees?

My second query is about your layout. Your first edition places your own articles in the most prominent position. Is it possible that "Sexual Terrorism in Canberra" could be more important than Willie Nelson's biography?

The presentation was more readable than some past Woroni in that it was clearer, but boxes and borders can be overdone. It is too simplistic, repetitive and unimaginative.

As well, I still wonder if you are trying to avoid presenting any radical ideas for fear of being identified as left. It is possible to favour social change in your own right but perhaps some of your affiliations with the ALP force you to follow party line.

This is not a total condemnation but I am merely voicing a complaint about bland, simplistic presentation in which your own articles are taking priority. Keep working at it, keep learning. We'll be watching.

Kathleen Orr.

Dear Editors,

I was very pleased to see the dramatic improvement in Woroni this year. Your first edition made very interesting and enjoyable reading. The layout of the paper has also been vastly improved upon, as compared to the eye-sore Woroni we have been subjected to over the last few years.

I realise that the continuing success of Woroni depends on the participation of students contributing material for publication and I sincerely hope you get the support you need.

(Sgd.) Jeanne Gabrielle

TOXIC-SHOCK

Dear Editors,

In your first issue (which I liked very much), there was an article on toxic-shock-syndrome. This was commendable, but you published the advice that women should change their tampons more frequently. Unfortunately this information may be incorrect and even harmful (Science Show, ABC, 21st February).

For more information, see the booklet "Reassurances are nice - facts are better", published by the Rupert public Interest Movement. Their address is P.O. Box 346, Dickson. ACT.

Yours faithfully,

Ezra Getzler.

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DEATH IN PEACE

Dear Eds,

If you're in the library and you see the remnants of a thing that used to look like a person, don't despair. Apart from the vast crater on the head with scattered brain pieces across the floor, and smoke scorched tissues giving off a revolting stench of fried cerebral fluid it still lives. Although every convulsion of the abdomen brings a gush of vile-smelling vomit through clenched teeth it remains life giving. Although the remaining eye stares unseeingly at the claw like fingers which plucked through the pages of my pol. sci. texts it remains optimistic. Do not hurry past and attempt to hide this monstrosity from your inner self, because one day you too may find yourself subjected to Prof. Richardson ????

D.I.P.

Death in Peace
to Pol. Sci Dept.

SNARLS CURSES

& GRUNTS

Dear Eds,

For all of you students who may not have known it, there was a film screened up in the Copland Building on the last Friday of O-Week. It was titled (correct me if I'm wrong) "The first Few Minutes of Life" and was followed by a "discussion". It was presented by the ANU Pro-Life Society.

I arrived outside the theatre to be told that the film was over, which was bloody annoying. However, what was even more annoying was being told by Jeff Dalton (who is S.A. President - or something) that all members of the masculine sex (i.e. men) had been thrown out of the lecture theatre by a group of snarling rad fens.

Anyway (Harry Lindgren, eat your heart out) I sat around outside with all the other males discussing the inherent usefulness of all such activities.

The Pro-lifers are so pro-life and the feminists are so eager to have abortions that any chance of a rational meaningful debate taking place is completely eliminated.

In support of this point of view there came from within the theatre a continuous barrage of female sounding snarls, grunts, curses and scream. Believe me, that last statement is no ation. The noise was audible half way across the courtyard and in no way did it resemble the reasoned discussion that one might have expected from university students.

In the end the whole operation turned out to be a waste of time because all the blokes waiting outside got pissed off and left the scene. Even violence gets boring after a while. I left too.

I wasn't pissed off. But I was scared of being killed by a horde of aroused pro-lifers. Don't laugh. I'm serious.

Geoff Patch
(1st Year. B.Sc.)

SURAT DARI JAKARTA

It is difficult to come to grips with the real meaning of underdevelopment in human terms. Even living in Indonesia you tend to get immune to the poverty and the distress experienced by the vast majority of people here.

The other day I noticed in a daily paper the following brief article in a column called "Around Jakarta". I thought it worth translating:

Sick of Life so suicided.

Sukaryo (aged 17), a pedicab driver, ended his own life yesterday. The deceased was apparently worn out because of the difficulty in making a living in the metropolis. He threw himself into a well and died. About Sam Maklas, the owner of the pedicab which Sukaryo drove, saw a black object in the well. Because of his suspicions he notified the police. The police and members of the Fire Brigade immediately assisted in raising Sukaryo's corpse from the well. According to Maklas, for the previous several days Sukaryo had been ill with a fever. Eventually he had been unable to work driving the pedicab. Karsih, the deceased's elder brother, had told Sukaryo that his mother was sick and needed money. It was this extremely difficult situation, according to Maklas, that made Sukaryo end his own life. Before his death the deceased managed to leave a message in a letter saying that he was upset and bewildered because he had not got over his illness and because of the request for money from his parents. Sukaryo, he said, had only about \$4.50. According to information received, all the deceased's family were pedicab drivers. His corpse was still at the hospital yesterday.

(Sinar Harapan, 7 Feb. 1981, p.3)

Despite the unemotional journalese in which the report is written, the point I think is painfully clear. But what can you say?

"Mas Slebor"
Jakarta.

MYSTIFICATION 1

Dear Eds,

I would like to make a brief comment on a Political Science I lecturer Dr Pat Weller. His opening address was a continuation of anachronistic jokes. He felt some unexplainable need to torment his students with nauseating humour. One got the distinct impression he was trying to disguise the content of this unit with analogies of underarm bowling and Irishmen. The only connection these could share with Pol. Sci I would be their antiquity. I would like to point out at this time Pol. Sci I students should not be fooled by this rhetoric. The department has a reputation of applying devious tactics and as a result been called Mystification I. The unit in no way explains the reason for politics, but gives a superfluous guide to its institutions. I urge students who plan to do Pol. Sci I that they approach the subject analytically.

Signed,
Honest.

Dear Editors:

I see Herr Comrade Warren has again appointed himself as spokesman for "the" left this year. (1) This was not unexpected. But I must admit I was surprised to see him unearth that old Stalinist bromide about Marxism being the only "alternative" to fascism.

No doubt this is still the party line for many of the authoritarian "termite" left. Libertarian leftists no doubt found this cliché-ridden sophistry laughable. But the less informed could well be justified in doubting that the left has any genuine options for human liberation.

The much vaunted swing "to the right" around the world has been wrongly billed by ruling classes on both sides of 'the Iron Curtain' who have similar purposes in the deceit. The social Darwinist ideologies of Marxism and monopolistic state capitalism could not face the recognition that people from both the right and left are disgusted by incompetent, parasitic and authoritarian governments. People of all social persuasions are fed up with war, the propping up of reactionary regimes and opportunistic, coercive "social engineering". The Welfare State has become the Warfare State.

Marxism as it is practised in so-called "socialist" states is merely a particularly vicious and inefficient (except in building concentration camps) form of state capitalism. The old chestnut about Marxism "has never been tried" is sheer taurine skatology. The same could also be said about laissez-faire liberalism. It is simply not true that Marxian political economy is a panacea for ALL social ills. In the twentieth century this has been made abundantly clear. Political economy is only one facet of human social ecology. No nineteenth century pseudo-science or religion can prepare us for the catastrophic social change which will descend upon us in the next millenium.

Regardless of what "the" answer may be to human problems it does not lie in the activities of any authoritarian state. The modern libertarian movement offers the vision of a genuinely pluralistic society free of ruling classes. All we have to do is clearly and unequivocally reject the initiation of force as a means of achieving social goals. This does not exclude the necessity of stopping others from starting coercive activity against us, but it clearly rules out any existing social system. People of all persuasions (to the extent that they do not wish to impose their values on others) need not feel alienated from revolutionary social change.

It is ultimately to everyone's long range advantage that we abolish all forms of involuntary relationships. This can only be achieved by a clear understanding of the destructive nature of ALL ruling classes regardless of their professed motive. Laborites, Liberals, Conservaties, Socialists, anarchists or whatever who are genuinely concerned about human freedom (I make no apology for this blatant "bourgeois sentimentality" as Marx, or Skinner, might call it) must understand that the ultimate enemy of the people is government, per se.

Therefore, we must all strive to find voluntaristic, but not necessarily individual, solutions. Co-operation is vital in many respects. Coercion is counterproductive and counter-revolutionary. If we must vote, we must ensure that the persons and issues we vote for are not the phony ones of today. This, of course, is easier said than done. But of one thing we may be sure, Marxism, and other forms of statist ideologies, are not "the" answer.

Lastly, I would urge all of us to question as deeply as possible what Machiavellians of all persuasions would seek to force upon us as "the art of the possible". Marxists should read Kropotkin, Bakunin, Proudhon, Goldman, etc. . . . Liberals should become



familiar with libertarian ideas through the works of Ayn Rand,* just to get their feet wet, without feeling totally disoriented. Then they can proceed to question her state capitalist assumptions and trade "Atlas Shrugged" for "Mutual Aid" with some Marxist. The result will be a much more informed and creative "left" which can transcend the necessity of continued alienation and reactionary Stalinoid rhetoric.

In the name of mutual autonomy,

Howard R. Olson.

1. Woroni, Vol. 33 No. 1 Feb. 23, 1981. P.S. Also, read Robert Nozick's Anarchy, State and Utopia, Basic Books, 1974.

CHRISTIANITY

Dear Eds,

Despite the unfortunate time lapse, I claim right of reply to Bruce Lee Rogers' ill-informed, selective attack on Christianity in the final issue of Woroni for 1980. Taking it point by point:

1. Here I think it's first necessary to demolish the simplistic picture Bruce draws of women in the Church. Historically, women of religion have been a major influence on events. Christ loved, befriended and was served intimately by women, in whom He showed great confidence. His mother Mary has inspired Christians of all ages to focus on and praise the finest qualities of womanhood. During the Middle Ages, abbesses of convents enjoyed as much power as a bishop, even having their own farmlands and taxes. Even these, however, have not had the influence on the course of events as have the Catherines of Siena, or the Theresas of Avila. In latter times, women have been involved in an enormous number of roles, especially education. Now, to my delight, they are administrators of parishes, lecturers, special ministers of the Eucharist, counsellors to bishops, parish conciliators, directors of education, etc., etc. An Australian, Miss Rosemary Goldie, until comparatively recently held a high Vatican post for some years. Overall, the woman has been the heart of the Christian home, having a vital, central role which only she can fill. All this having been said, however, it must be admitted, sadly, that restrictions were placed on women's roles, and that questions such as that of the priesthood still have to be resolved.

DIVORCE

2. (a) No. The Catholic Church does not forbid divorce. I quote from the Catholic Weekly (issue 2/11/80) on the October Synod of Bishops on this subject: "Catholics who are divorced and remarried cannot be admitted to the Eucharist, but 'they can and must participate in the life of the Church.'" The Church dares ask, as did Jesus, that love

prevail. But the Church also recognises impediments which might mean that a sacramental marriage was invalid, no marriage at all. Impediments include coercion of one or both partners; dishonesty and/or wrong intention by a partner; psychological factors. Meanwhile, the Church provides expert counselling services to help overcome marriage problems.

CONTRACEPTION

(b) No. There are no dogmatic declarations against contraception. There are statements with all the force of the Magisterium behind them against artificial means of contraception. Even national episcopal conferences have pointed out the non-dogmatic nature of these. However, they do require the prayerful exercise of informed conscience by Catholics.

HOMOSEXUAL

(c) Right this time. The Church does regard homosexual acts as sinful (while urging all compassion and solicitude for the homosexual). It does so for a variety of theological, scriptural and natural law reasons too involved to go into here. (You ever studied them, Bruce?)

ABORTION

(d) Wrong again. The Catholic Church does not reject abortion under all circumstances. I quote deliberately from a conservative theologian, Msgr. J.D. Conway, who, in his book *Modern Moral Problems* (Fides, Notre Dame, Indiana, 1966, with imprimatur and nihil obstat, p. 63 f.), in a section of therapeutic abortion, quotes Pope Pius XII as saying in 1951: "Never, in no case, has the Church taught that the life of the child must be preferred to that of the mother" Conway himself then lists reasons why the mother is to be given preference in the either/or situation. He concludes: "The Catholic doctor should discard his caduceus if he does a bit less than he rightly can to save the mother It may happen that the doctor will decide in desperation that he simply cannot save both In that case . . . any worthy conscientious doctor will devote himself unremittingly to the care of the mother, doing what he can for the baby on the side I cannot imagine any doctor . . . deliberately neglecting the mother to save the baby." Nor is it only clergymen who

condemn abortion. I'm not a cleric, and I do. No one can convince me that the product of the union of human parents is anything other than human life. Abort, and you destroy innocent human life.

INSEMINATION

(e) Various clergymen have condemned artificial insemination and related practices. While appreciating their real concern, flowing from Christian notions of the sanctity of life and concern for the future of any children so conceived, I nevertheless disagree with them and concur completely with Bruce's sentiments. He should note, however, that the Catholic Church as such has not latterly made an authoritative statement on the issue. Full marks, Bruce.

SEX

3. You score again, in that I, too, think unhappiness and unhealthy attitudes towards sex resulted from a distortion of Christian approaches to it. But you get only half marks, because this situation has changed dramatically. You're dipping back into the past again for your cudgels, Bruce.

GOD

4. (a) If you believe in God it is not irrational to believe that a virgin conceived and gave birth. "With God all things are possible." Jesus was conceived by the power of God, as is fitting and necessary if you believe that He was both God and man, as most Christians do.

(b) No. A man who was also God rose from the dead.

(c) Yes indeed some do take Genesis literally. So?!

(d) No. The dogma of the assumption does not mean that Catholics believe that Mary did not die. It means that after her death she was taken soul AND body to heaven, which Catholics, Orthodox and many Protestants regard as wholly appropriate, considering her exalted role as mother of God incarnate.

Bruce has chosen again to ignore Christian belief in God, which is relevant to all the above. If God is - and intellectually I personally find it impossible not to believe in Him - then He must be taken into account. He is awesomely relevant. Does Bruce purport to have incontrovertible proof that God does not exist? If so, it's about time that he trotted it out. Most of his arguments are meaningless if he does not have that proof. Surely the God issue has to be settled first.

Also, he ought at least in fairness get his facts straight, as should Ian Hutcheson, whose trivial exercise in misinformed polemics also appeared in the last issue of Woroni for 1980. (By the way, Ian, Ampere, Volta, Pasteur, etc., were not given as examples of Christians who "have achieved things for society". There were clearly given as examples of scientists who found no conflict between their faith and their science. Do try and get it straight.)

Meantime, while Bruce and Ian tily at the windmills of evils which might have existed once but do so no longer, or which have never existed at all, Christians everywhere are getting on with the vast job of opposing violence in all its forms, of aiding the needy and the deprived, and speaking out against injustices, not infrequently at the cost of their lives.

Yours, etc.,
R. James.

A FORESTER SPEAKS OUT

"I am most especially exciting and wonderful if I can drink beer quickly and vomit in the company of a lot of men exactly like myself" - Roland, 1980.

It seems that to many people the word "men" could be replaced by "foresters". This image has not been dispelled by the sight of numerous forestry sweatshirts at functions such as Pewter Nights, Bar Nights and Ironperson races.

Remember, however, that a forestry sweatshirt is a prized garment, eagerly sought after by students of less prestigious (but more conceited) departments such as Philosophy and Law.

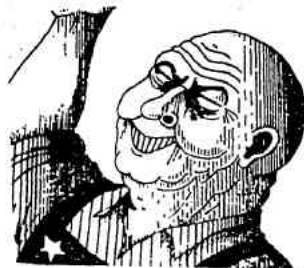
Perhaps, it is the isolation of the Forestry Department from the Arts polluted environment across Sullivans Creek which promotes a misconception of the forester's role in the world.

To initiate some form of communication between the worlds of Forestry and Arts, forestry students will demonstrate some of the practical aspects of their science in those basions of the arts student - the Union Court and Chiffley Library.

At 1pm on Friday 13th March foresters hope to demonstrate the fine art of clearfelling silver birches.

Be there!!

by Peter K.



INDONESIAN GOVERNMENT CRACKS DOWN ON PRESS

Jakarta: The Indonesian Government is adamant about excluding Australian journalists from Jakarta. Peter Rodgers, formerly the Jakarta correspondent for the *Sydney Morning Herald* and the *National Times*, left Indonesia for Singapore under a cloud on 7 February. He was expelled by the Indonesian government after serving for about 2½ years here.

Rodgers had been the only Australian correspondent in Jakarta for the last six months since Warwick Beutler, the ABC representative was expelled. The Indonesian government disapproved of Beutler's reports which were included in the Indonesian language broadcasts on Radio Australia. These broadcasts are eagerly followed by Indonesians in an attempt to get uncensored information about developments at home and abroad.

You could be forgiven for thinking that the Indonesian government does not want to have any foreign reporters in the country. It has ensured that no Australians are sending dispatches directly to the Australian media. There is mounting pressure against other foreign journalists too. It is not simply an anti-Australian move.

The government is trying to limit the number of channels through which news flows in and out of the country. By limiting them, they are easier to control.

It is difficult to get across to Indonesians that the press in Australia is not answerable to the Australian government in the same way that the Indonesian press bows to government policy.

Censorship.

Highly placed Indonesian journalists declare that there is no direct government censorship in Indonesia. The system is more subtle. Newspapers here know that they will incur retaliatory action if they transgress largely unwritten conventions on what is permissible and what is "sensitive".

Editors have the responsibility of "self censorship". The editor must decide whether an article is likely to incur official wrath and disciplinary action. If the government knows of a story brewing a telephone call from any one of a number of government departments will be enough to quash a story before it hits the presses. If a "sensitive" issue is reported a phone call after the publishing of the paper will caution any editor who has tried to bend the unwritten rules. Recalcitrance leads inevitably to banning.

The history of the Indonesian press is littered with banned papers, put either temporarily or permanently, off the streets at a governmental whim. Such cases are rarely brought to court. Defence is extremely difficult.

New Order Bannings.

Under the New Order of President Suharto since 1966, two major bannings on a mass scale have taken place. In January 1974, after the *Malari* riots triggered off by the visit of Japanese PM Tanaka, 11 newspapers and magazines were banned. Seven of them were not allowed to resume publication.

Almost exactly four years after the *Malari* bannings, in mid-January 1978, six Jakarta papers were again put off the streets. The editors had been warned to tone down reports of mounting student protests against the economic and social directions taken by the New Order government. A telephone call from the Jakarta Army command halted publication, when the military felt that the newspapers were too sympathetic to the students.

Editors are conscious that they tread a fine line. Compromise is a fact of editorial life. If they are too outspoken their papers are shut down permanently. "What good is a dead newspaper?", they ask. If they are too timid, they are accused by colleagues and progressive groups within the community of becoming mere organs of dissemination for government propaganda.

As it is, apart from what we might call the "Quality press" in Jakarta (*Kompas* and *Sinar Harapan* dailies and the news weekly *Tempo*, modelled on *Time* magazine) there are army papers to present its policies.

Government TV Monopoly

Jakarta has only one television channel: the government station. Despite the marvels of colour television, the programs present government policy in "black and white". The evening news is a round of government conferences, seminars and ribbon-cuttings, always presenting government officials in the best light possible.

There is virtually no open, direct interviewing of public figures by journalists. Favourable descriptions of government policy decisions are read by the newsreader while the film shows government figures engaged in public relations exercises. There is no presentation of opposing views. Is it any wonder that the government is gleeful at the introduction of television into the villages of Indonesia; It is aware of the effectiveness of propaganda at that level.

Radio and the 1965 Coup

Radio, the other important mass medium of communication, also presents 'news' in a similar fashion. However, there are non-government stations, run by students or other organisations.

The importance of radio in Indonesia was strikingly illustrated during the events of the attempted coup of October 1, 1965, which led to the fall of President Sukarno and the bloody massacre of the Indonesian Communist Party. Troops believed to have the backing of the Communist Party kidnapped and executed a number of top-ranking Indonesian generals in the early hours of October 1. By 7 am the rebels had taken the office of Radio Republik Indonesia in Jakarta and broadcast the first news of the coup. It was as a result of these broadcasts that the rest of the country became aware of the armed struggle in the capital.

Control of Information

It would be naive to think that the Indonesian government had anything personally against Peter Rodgers or Warwick Beutler, although both men angered the military with their bold and objective reporting of incidents which the military wanted to keep suppressed. Rodger's smuggling out of photographs of starving Timorese in 1979 particularly angered them.

However, the expulsions seem more directed at ensuring that there is little "unauthorised" information flowing out of the country as the official organisations gear up for Indonesia's next general elections in 1982.

Elections have always been a sensitive issue for the Indonesian government, which likes to claim that they are "bebas dan rahasia" (free and secret), despite countless reports to the contrary by investigative journalists. Of course,

even within the country there is great scepticism about the degree to which the elections could be "bebas dan rahasia". After all, it is the Indonesians themselves who are the ones going through the processes of the elections. The journalists merely observe and try to assess how free the electorate is and how secret is the vote.

Sadly though unless someone steps into the breach, Australians will be dependent on Indonesian government sources and the Indonesian press for information on developments within Indonesia from now on.

So look forward to wire reports on volcanic eruptions and sinking ships! Although even sinking ships can be controversial sometimes!

Jakarta, 11 Feb. 1981.

Anonymous
Australian
Productions.



Travels To The Mother Land

When one arrives in the UK one is immediately aware of the clear class division which infests almost every aspect of British life. Almost every person is obsessed with the aim of moving 'up market' regardless of the 'benefits' that may accrue on the arrival to the next rung on the social ladder. Progress for progress sake seems to be the pervasive norm which permeates even the children of the dear old mother country, e.g. 'just want a job with lots of money, don't care what'. Not that this predicament is in any way unique to Britain, rather the situation seems to be more blatant in a country beset by a conservative government intent on a strict monetarist economic policy.

As mentioned in the news the Labour Party also seems to be in the middle of a crisis, so much so that one is now faced with a rather pretentious Council for Social Democracy.

It has been suggested that such a split can be explained in terms of the fact that the Labour Party is roughly three years away from any form of election and can in effect 'rip its guts apart' with no real detriment to the party. So long as some form of reconciliation is enacted nearer election time, then one can understand why the right wing of the party has preferred to have its little 'fling' with a centre party rather than fight within the party for its own point of view. However, it seems simply by the degree of permanence which has been attached to such a party (e.g. the constitution) that the concept of a predominantly two party system has finally ended. This point is also strengthened by the various overtures made by 'The Council' to the Liberal Party. If such an amalgamation was effected, then the combination of the organizational ability of the liberals along with a fairly sizable

chunk of the Labour Party would end any doubts about the survival of such a Council.

However it's also been said that people like Shirley Williams simply encouraged such a split because of the fact she is fully aware of her loss of preselection for her seat. Admittedly people like Roy Jenkins were assured of a continued career within the party, but generally the people within 'The Council' cannot be said to be a group of disaffected young members. Maybe there is a hint of truth in the claim that 'The Council' are simply a group of 'has beens' looking for a new lease of life?

In contrast with the Australian Labor Party, the British Labour Party is far more to the 'left' in almost every respect. Concepts of nationalization are still very strong within the party, whereas here the comparable Labor manifesto fails to even mention the word. Clearly

one can't level the charge of 'Tweedledum' and 'Tweedledee' at our British counterparts, however with the continued existence of 'The Council', maybe some form of consensus government is foreseeable.

This article has stated nothing which the majority of people did not already know. However what is not widely accepted is the fact that if Australia continues with its present economic policies then the same class divisions will become more predominant as time goes by as they have in Britain. It's quite feasible for the present Australian Labor Party to 'swing' to the left by the introduction of a block voting system which undeniably favours the unions. Britain can and must serve as an example of the things we must not do. However people very rarely learn from their mistakes.

Hugh Ford.



World Council Of Indigenous Peoples Conference, 81

The World Council of Indigenous Peoples will be holding their conference in Canberra this year in late May and early April.

Their main objective at this conference is to draft an International Covenant for the Protection of Indigenous Peoples to present to the U.N. thereby establishing an international code of law. By doing so governments of all nations will have a standard to compare their own policies and practices. As the Covenant is being written by and for the Indigenous Peoples rather than on their behalf by an alien academic body, the disparities between these people's demands and ideology, and their present situations around the world, will be revealed. The WCIP began in 1971 from

the actions of George Manuel, who was then President of the National Union Brotherhood, an organisation of Canadian Indians. Over the last nine years the WCIP came into formation to create a liaison network for indigenous groups around the world. It now has 40 indigenous groups as members.

Since it began the WCIP has been achieving many of its goals; researching and realising the similar conditions, problems and goals of indigenous groups; supporting these groups as they organise; attaining consultative "status as a non-governmental organisation in the U.N.", attaining an encouraging, supportive, community atmosphere at conferences; and organizing international liaison networks to disseminate information, and

support for each other's work. Basically the W.C.I.P. ties together indigenous people's groups around the world.

Member groups include North American, Central American and South American Indians, Inuits in Greenland, Alaska and Canadian Northern territories, Sami people from Lapland, Norway and Sweden, Aborigines in Australia, New Zealand and other Pacific countries in the Pacific region.

Although the details of these people's situations differ, the basic conditions are remarkably similar.

The conference this year, the third since the W.C.I.P.S inception, is a further step in the self-determination of their struggle. The members realised years ago that this cannot rely on Euro-

peans to work on their behalf, no matter what ideology they profess to work on. Out of this year's conference, they hope to clarify their ideology and philosophy as indigenous peoples. Their achievements so far have been outstanding, and their task, formidable.

Kathleen Orr

[The information for this article came from an interview by Stuart Reid with Marie Marule, who is chief administrator of the W.C.I.P. 2XX will be covering the conference closely so listen for further information on Interchange and Doubleposure.]

Hell No We Won't Go!

\$1000

Accommodation Action Campaign 1981

As I write this I'm sitting in a university owned house, 18 Brian Lewis Crescent just near University House) a group of us who were denied homes this year because of our involvement in last year's accommodation battle are squatting here.

Earlier in the day the dean of students, Peter Stewart arrives and asks us; how would we feel about the police coming around?

It would seem that the university has little concern about the public face of its dealings with students. Students themselves already know about the university's intimidatory attempts at manipulation which answered our requests for better provisions for student housing last time.

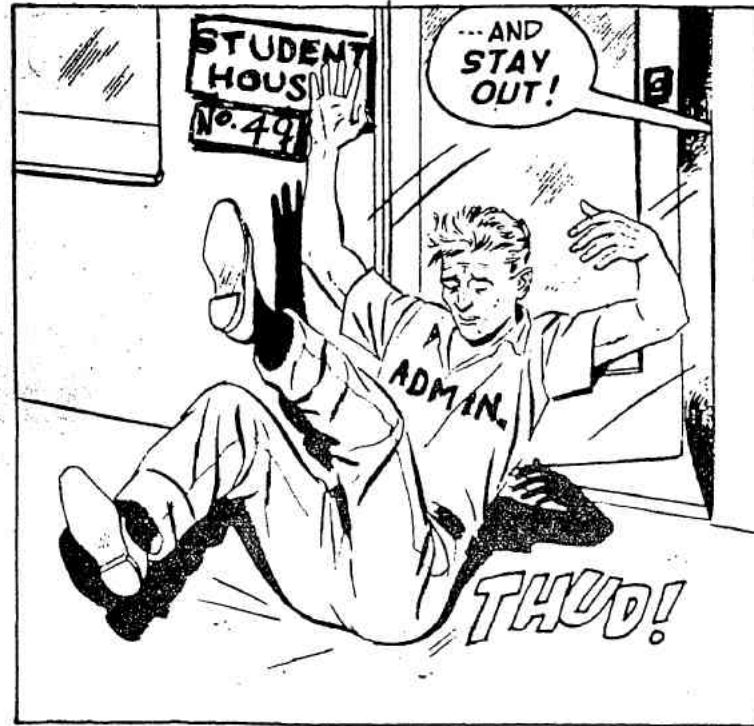
When we make a stand against the injustices of the present accommodation arrangements we are abused and insulted. I was told by Admin. heavy Pat White, when requesting a loan from the university to pay my fees that I was dishonest, unemployable and a nuisance to the University. Needless to say I did not receive the loan.

The major problem for us is that the university virtually has a monopoly on the housing available to students. We are forced to pay exorbitant rents for houses which are poorly heated (no insulation) and cold in the winter, poorly appointed (no washing machine, no carpet or comfortable furniture), and some of which are almost falling apart.

From its housing operations in 1979 the university extracted \$161,000.

The Department of the Capital Territory which provides all other low income groups in Canberra (except for students) with housing at a rate of 20% of their income says that student accommodation is the concern of the University and it will not provide students with housing.

The private market is prohibitively expensive and will not allow group housing thus putting it effectively beyond the financial reach of lower income students, notably those on TEAS or other benefits.



We have been told that there is no contract or binding agreement which makes the university responsible for providing us with living quarters.

Last year we fought, lobbied and argued for better, more acceptable provisions for students. Unfortunately we were sucked into bureaucratic machinations which we didn't really understand. We were misled, lied to and compromised at every turn. We got nothing from the university council even though its advisory committee agreed to the bulk of our demands. They were a bunch of fat-arsed hypocrites making vague promises to us about '... looking into the situation.'

Now we're back, this time we won't be compromised, we learned our lessons the hard way and are not likely to forget them.

The need for an agreement which protects the interests of students is as important and as necessary as ever. Last year's list of demands concerning student accommodation was an attempt

on our behalf to rectify the situation.

The need for better welfare-style accommodation provisions are linked to a need for radical restructuring of our education system. As it stands at present the accommodation available caters for only the wealthy. Every person has the right to an education - the present cost of accommodation at the ANU denies people that right.

Your support is a necessary element in changing what is a bad situation for students.

In 1981 get involved in accommodation action on campus, because in 1982 you might not be able to afford to live here.

For further information contact:
The Students Association,
or pay us a visit at:
Brian Lewis Crescent.

Tim White.

A recommendation for the re-introduction of tertiary tuition fees was on Malcolm Fraser's desk in the last days of February. The proposal is for a fee of around \$1,000, with some courses (like Medicine and Law) costing more.

The document postulates that the policies of successive governments in the 1970s have failed to provide greater access to tertiary education for children of low income and blue collar families. In the document's opinion, the only people who have benefited from those policies have been married women (whose husband's can, of course, support them anyway!).

The recommendation fails to recognise that it is the Fraser Government's economic and student financing policies and its draconian restriction of access to TEAS which have been the greatest inhibitor of access to education.

The document does recognise that there are "some genuinely disadvantaged" students and recommends a compensatory rise in the level of TEAS. This obviously assumes that all disadvantaged people actually get TEAS. The fact that only around 13% of students receive the full allowance is ignored.

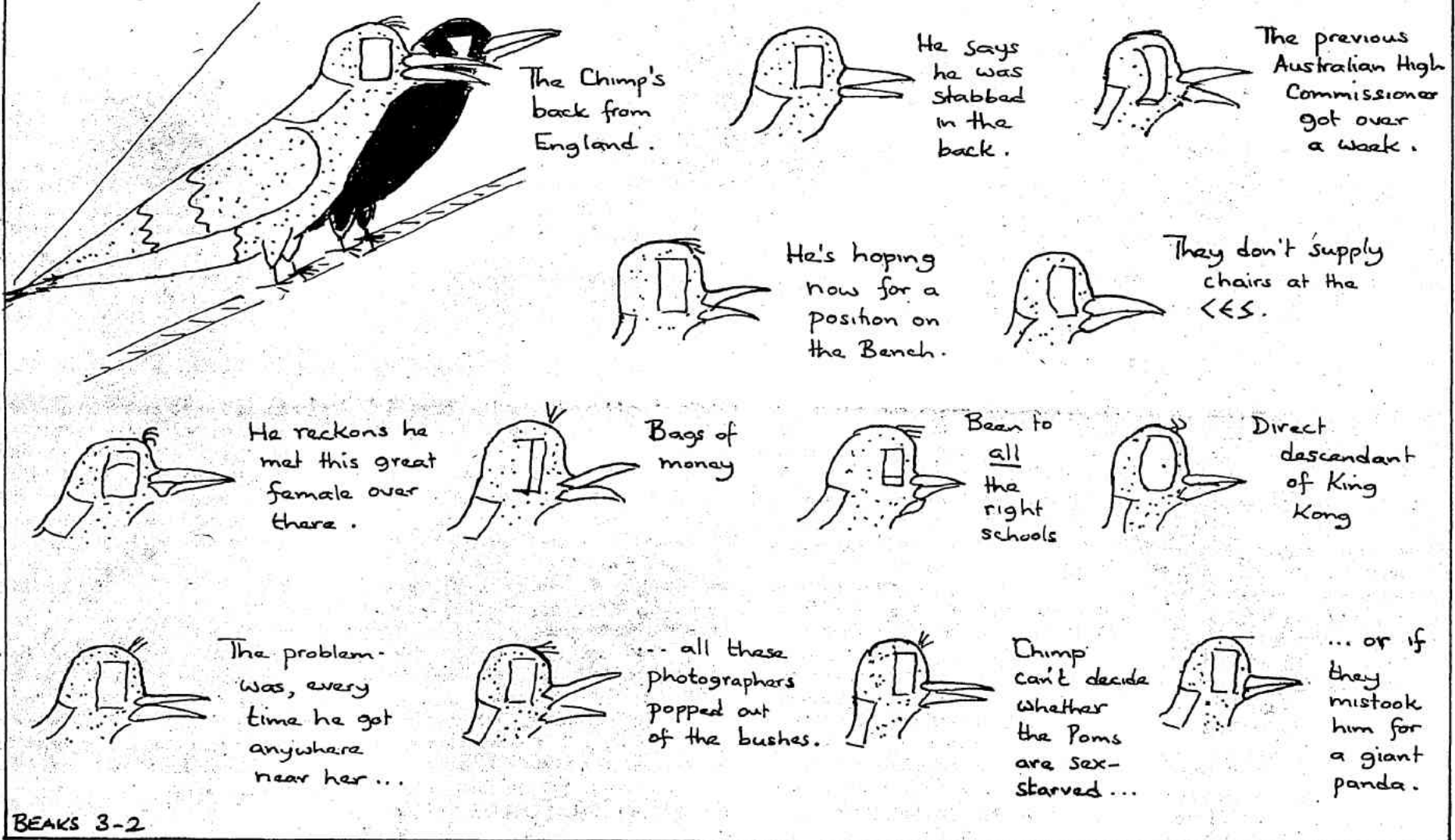
The proposal is particularly frightening when it follows a statement from Fraser, during a recent interview in Western Australia, that he supports the re-introduction of fees as soon as is possible.

Further evidence that the re-introduction of fees may be imminent is the fact that the Tertiary Education Commission's draft policy document for the next triennium is known to have been completed but forward copies have not been sent to people in the education field. The only reason that this could have occurred is that a major area of policy is about to be reviewed.

A notable consideration missing from the document is the effect that such a move would have on the dole queue if half the students in Australia are forced out of education by a \$1,000 tuition fee.

David Ritchie.

beaks



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**HEWLETT
PACKARD**

TWO VIEWS ON abortion

ABORTION — A NEW PERSPECTIVE

Recently Dr Bernard Nathanson gave a talk in Canberra about his reasons for supporting the right to life of the fetus. An interesting thing about Dr Nathanson is that he is a Jewish atheist; his pro-life stance is based purely on intellectual, ethical grounds. Another point is that Dr Nathanson was once strongly into the abortion racket. In 1968 he recruited members of the only street-work abortion lobby group in the U.S. Dr Nathanson freely admits that this group, to which he belonged, fabricated grossly exaggerated figures and statistics to deceive the public and get them to accept abortion. The group also invented the hackneyed

abortion. The group also invented the hackneyed slogans which abortionists still use. Within 2 years, legal abortion was achieved in New York State. It was low-cost and easy for women to get. A clinic was set up by Dr Nathanson, which, under his general direction, turned out a total of 60,000 abortions. Dr Nathanson also supervised another 10,000 abortions through interns, and another 5,000 through personal involvement. Thus Dr Nathanson has had more experience of abortion than any person on this planet.

Why, then, did he turn into an ardent pro-lifer? In 1972, he retired from his clinic because he was tired and over-committed. Four months later, he was asked to set up a unit at St Luke's hospital, to do research about the fetus. Ultrasound and fetal heart monitoring made this possible. It is now known that the fetus, according to Dr Nathanson, actually breathes, sleeps in cycles, responds to drugs, and responds to different sounds in music. In fact, as Dr Liley of New Zealand has said, the heart of a fetus starts beating at 25 days. By 30 days, it has a brain of human proportions, eyes, ears, mouth, liver and kidneys. The fetus, at this age, manufactures its own blood. By 45 days, it has a skeleton of cartilage (not bone) and begins to move its limbs. (The mother will not notice movements for another 12 weeks.)

ABORTION — A LIBERTARIAN PERSPECTIVE Howard R. Olson

It should come as no surprise to libertarians, as uncompromising advocates of individual rights, that the fundamentalist reactionaries are once again seizing the apparatus of the State to enforce unwanted pregnancies at gunpoint. The opposition to abortion laws by "liberals" and "the left" has been far from adequate in ideological terms. Most of their arguments for legalization have been on the most pragmatic and utilitarian terms ever espoused for a basic human right.

In order to discredit and repudiate the ironically named "Pro-Life" movement, only the most rational, sustained and radical approach can succeed. The radical feminists are the only coherent organized group, other than libertarians and anarchists, who have opposed abortion laws on the grounds of "a woman's right to choose". This can have no other meaning than that a woman's body belongs only to herself. This is the libertarian concept of absolute self-ownership. The only way a woman can have the EXCLUSIVE right to choose whether or not to have an abortion is if her body, and the resources she produces to maintain it, are hers and hers alone.

This right can never be recognized by any statist except in highly diluted and arbitrarily delimited form. It is only by ignoring the natural right of human self-ownership that the State can exist at all.

The only alternative to self-ownership is involuntary servitude, i.e. slavery. Ownership by "society" is merely a euphemism for ownership by the state AND the ruling class.

These basic facts, coupled with the new breakthroughs in ultrasound, convinced Dr Nathanson, former Abortion King of America, that the fetus is a human being with a legally protectable life. To kill it is unethical.

Dr Nathanson refuted the slogans that he and others had formerly invented. Replying to the slogan "A Woman's Right to Choose", Dr Nathanson said that no woman had the right to choose something unethical — such as the killing of an innocent human life.

As for the slogan, "A Woman has a Right to control Her own Body", Dr Nathanson said that no one has the right to total control over his/her body. I have no right to commit suicide, or inject my body with heroin. Furthermore, the fetus is not part of the mother. The mother's white blood cells recognise "self" and don't destroy the mother. When the fetus is implanted in the mother, a tremendous reaction is set up in an attempt to expel the fetus as another being. Fortunately, the fetus has evolved a counter-defence, so it is not usually expelled as a dead baby, before it can live outside the womb. Instead, it survives. Clearly it is biologically separate.

As for the idea that the Church must not interfere with the State, Dr Nathanson recalled that it was Protestant clergymen last century who largely helped to abolish slavery in the U.S. Furthermore, to say that all pro-lifers are Catholics is false. Look at Dr Nathanson!

To say that abortion is "a medical problem" is like saying that capital punishment is an affair for the electric chair makers, as Dr Nathanson pointed out. The truth is that doctors have a vested financial interest in abortion. Every year, in the U.S., they get \$500,000,000 out of abortions. Furthermore, how can abortion be described as a medical problem when most women have decided, before they visit their doctors, whether or not to have an abortion?



The social Darwinist dogma of "class struggle" is accepted by all authoritarian ideologies in one form or another. Spencer advocated that in the struggle for "the survival of the fittest", the "strongest" class (i.e. the bourgeoisie) would inevitably "win". Marx said essentially the same thing about his beloved proletariat. Only he had the gall to propose, in typical "pie-in-the-sky" fashion, that eventually "the state will wither away". Of course, this is after the evolution of the "new socialist man", as he put it. I bet any authoritarians in the world would be willing to abolish the state, once things had irreversibly changed to their way of thinking!

The ultimate justification for the injustice and atrocities of class struggle, right or left, is the survival of "the race". Of course, those who cannot fit into the monopolistic state capitalist framework of Spencer and Marx, are

better off dead, anyway, I'm sure they would both say. The dustbin of history and all that?

Naturally, the struggle to create a "master race" or a "new socialist MAN" requires women!. This is where abortion laws come into the picture. In addition to an aversion to human self-ownership as a moral and political principle, it certainly seems possible that the weak-kneed defence of women's rights might "come in handy" later, for breeding purposes.

In support of this I need only look at the Soviet Union's recent retrenchment from employing women in all careers. It was explicitly stated that this "new" policy resulted from a "serious population decline" according to official Soviet sources. Can anti-abortion laws be far behind;

Unfortunately, things are at least as bad closer to home. In Australia, and the USA, opportunistic political parties,

Dr Nathanson did not think that abortion should be made available to women who had been raped. A raped woman has already been seared with a deep emotional scar, a terrible experience. Abortion will not remove this. To kill an innocent life is to add evil to evil.

As for the idea that the outlawing of abortion would bring back the dangerous backyard abortions, Dr Nathanson discounted this as ludicrous. Breakthroughs are being made in prostoglandin abortions. They are very cheap and very safe. If abortion becomes illegal, women will simply purchase prostoglandin from stores where it is hidden "under the counter", for a black market price of only \$5 (still very cheap).

It is a myth to say that Christianity has oppressed women. The rationalist historian Lecky, in his "History of European Morals" admits that Christianity has improved women's status from what it was. Let us hope, at any rate, that all people of good-will, of any creed, will carefully ponder over Dr Nathanson's pro-life stance.

— Vincent Torley
— Jacqueline Raing
— Margaret Fitzgerald.

PRO-LIFE SOCIETY

A.N.U. Pro-Life Society is free for any person, of any religion, to join. Women who need any help during pregnancy should contact Pregnancy Support (phone 475 050).

PUBLISHER'S NOTE:

The Students' Association has a policy which would ordinarily preclude the publication of this article. Permission has been given for it to be published on the understanding that a number of women would be given the opportunity to reply to it and that future articles of this nature may not be published.

ensure that it is unlikely that anyone but individual politicians, with specialized constituencies, will vocalize any public opposition at all

Even if some party were to "take up the cudgel" it would probably be made of toilet paper.

The alternative to the unprincipled Machiavellian approach of conventional politics to abortion rights in particular, and human rights in general, is to uphold the libertarian principle of absolute self-ownership and all it implies. For those not weaned on party politics, there are the Libertarian Parties of Australia and America. These are highly principled and radical new parties which subscribe uncompromisingly to the principle of self-ownership. The LP-USA is the third largest party in that country (since 1976) and growing. The Australian Libertarians are based in Adelaide (started 1980).

For those who are, quite rightly, too skeptical of government to support ANY political party, there are many libertarian groups in Australia from Anarcho-syndicalist, to pure anarchist, in their orientation. The one I find most promising is called "Libertarian Workers for Self-managed Society" and they are based in Melbourne.

In the USA there is a well known organization called the Association of Libertarian Feminists with ideological ties to the LP-USA. There is a

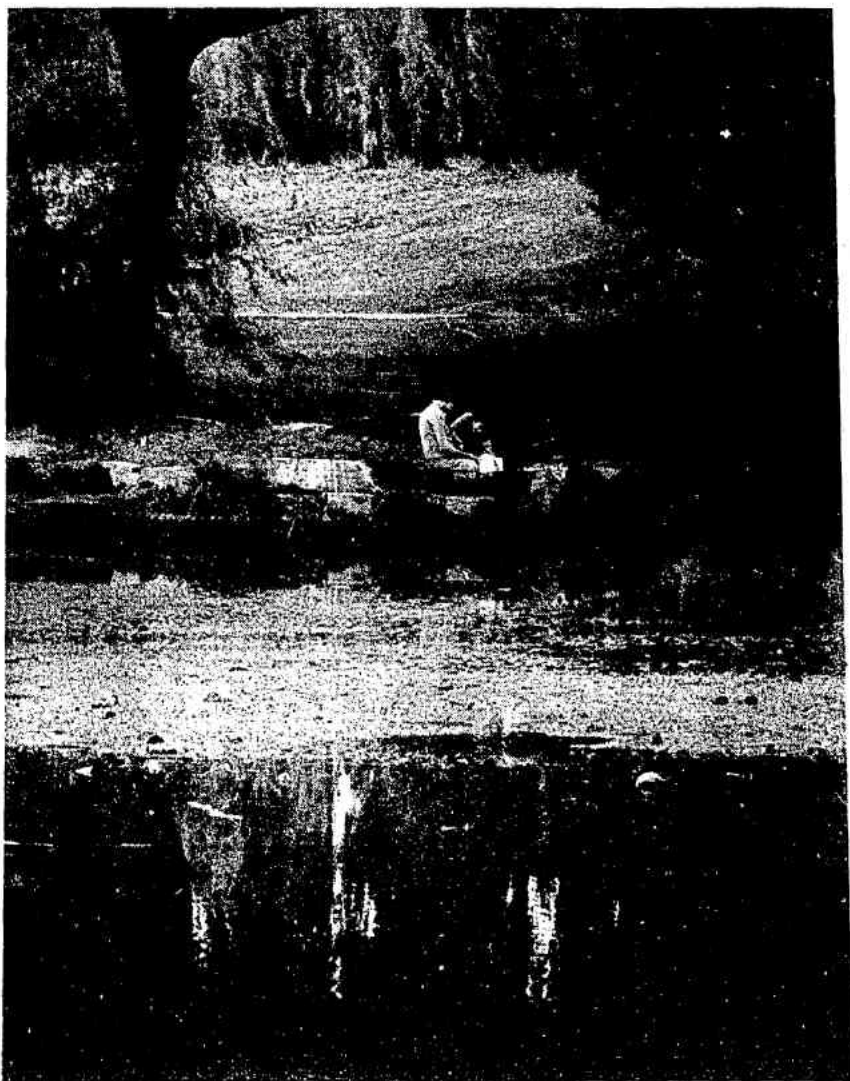
Cont. on p. 13.

Probing With The

Lens Of A Camera



Photography is a brutally honest form of Art. These shots were not posed but captured with anguish and emotion inherent in our everyday scenes. With a clarity that strikes one like a sharp blow to the solar plexus.
Eds.



by May J.J. West

Solidarnosc - A Challenge ?

The establishment of free trade unions in Poland has been taken by most Western commentators as the first sign of collapse in the Communist bloc. GARY JOHNS*, who recently visited POLAND, argues that the Western media's emphasis on the possibility of external pressure has distorted the reality and consequences of Poland's internal struggle.



In Poland at this time we are observing the struggle of the Polish working class against a State that has failed to deliver promised economic prosperity. The form of that struggle, the establishment of a free trade union organisation (Solidarnosc), its clash with the ruling Polish United Workers Party (PZPR), as well as the strategic implications for both NATO and the Warsaw Pact, are questions that I hope to raise.

The smug response of the West to events in Poland, expressed through the news headlines, has stressed a so-called breakdown in the Communist bloc, and even in communism itself. Western leaders, including our own Prime Minister, have cheered on the Polish workers in a struggle that the West incorrectly interprets as a struggle against communism and, more to the point against the USSR.

The reality is far from that. The struggle in Poland today seems to have at least three elements — an attempt at a democratisation of political life, but based initially at an industrial level; a determination to seek a Polish solution to a perceived Polish economic problem; and, finally, implications for both a strategic and ideological struggle of the NATO and Warsaw Pact countries.

There is little dispute that the existence of Solidarnosc represents an ideological compromise for the USSR. But there is also the concern for a satellite nation that is on the brink of industrial and economic collapse, and a suspicion that the NATO countries would prefer, as would the Warsaw Pact nations, a business as usual approach. An upset in the balance of power between these two blocs seems undesirable for all — except, of course, the Poles.

Having spent a short time in Warsaw during December 1980, I was able to speak with a number of political observers — including representatives of a Party weekly, Polityka; a spokesman for Solidarnosc in Warsaw; and various people in diplomatic circles. Access to Poland the time of the visit was not easy, though there were certainly no absolute restrictions on entry. It was more or less compulsory to obtain an invitation from inside Poland before a visa was granted. There were definite restrictions, however, on the entry of journalists. A few who had slipped through using a tourist visa were asked to leave as soon as their intentions were revealed. While travel within Poland was not restricted, it was politely put to me that I should not travel to Gdansk, the scene of the summer dock strike and the commemoration site of the death of workers killed by troops in the 1970 strikes.

The foreign press correspondents in Warsaw had been working without relief at a very high pace, but I think without any undue hindrance. The stress of work that these people experienced, however, could not explain the dramatic headlines that most had to read daily in the Western press. The most remarkable thing was the preparedness of people to talk about the situation, to be open about the demands of the workers, the problems within the party and with the economy. I can only conclude from my experience that the Poles are an exceptionally honest, and forthright group of people. No sense of naivety or youthful arrogance here; just an air of preparedness to struggle and the implications of the internal struggle, not simply the possibility of external struggle, that I'm sure the foreign correspondents in Poland wished to convey. It's a pity their editors in London, New York and Sydney didn't see it that way.

A little background reading — even from the transcripts of Radio Free Europe — and discussions in Warsaw were enough to indicate that the geopolitical context of the struggle was fundamental to the Russian involvement in Poland, and not simply the ideological waywardness of a junior partner. As one Polityka correspondent quipped during a discussion on political censorship and freedom of the press — "An editor in Poland doesn't need a set of rules or a political boss to tell him what to or what not to print, he just needs a map". The reality is that USSR and Poland

share a common border. One wonders if the interference that the Whitlam government experienced from the USA up until October 1975 would not have been all the more severe if we had shared a border with the USA and that shared border — like US bases in Australia — were strategic.

Polish Socialism

So, if we can take a breather from the 'bash the Russian bear' stance of the West, we might take time to reflect on a process that indicates the emergence of a specifically Polish brand of socialism. The President of the Polish Journalists' Association, Stefan Bratkowski, in December 1980 wrote of the five principles of Polish socialism —

* **Catholicism** — In a country with a Catholic majority, where two-thirds of party members believe in God, politics cannot rest only on the co-existence of the party with the Catholic church, but on co-operation and inter-penetration in social life. Marxism as scientific socialism, but not as a world view, is the first criterion for Polish socialism.

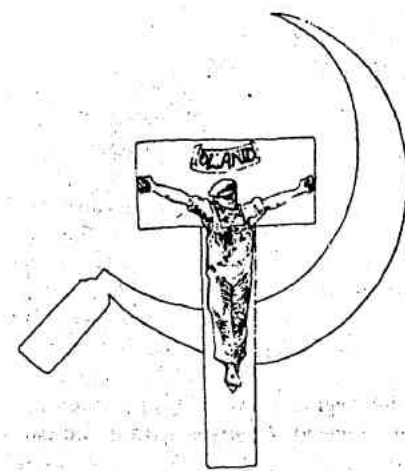
* **Coalition** — The history of the party in Poland and of Polish socialism, which after all was in evidence during the 1848 period of European-wide revolution, must embrace the entirety of Polish left-wing thought. Members of Polish Socialist Party, for instance, constituted half of those who founded the Polish United Workers Party (PZPR).

* **Co-participation** — The party needs co-participating partners, in the shape of self-governing organisations and various self-governing social. The PZPR, through the party leader Kania, has repeatedly encouraged Solidarnosc to participate with the government in solving the problems of economy. The self-government of trade unions is, as we shall see, not an entirely new phenomenon, but should increasingly become a dominant factor in Polish political life.

* **Small Landowners** — Neither Gomulka nor Gierak as former party leaders sought to seriously challenge the class of small landowners who basically still control a large element of agricultural production. The private ownership of agricultural land is to be a lasting element in the Polish economy.

* **Law** — There should be a primacy of the law in the society. Observance of the law must be treated as strategic, not just as a tactical policy assumption. There seems little that is new in this fifth element of Polish socialism, except that both Bratkowski and Rakowski, editor of Polityka and tipped to be on the verge of entry to the Politburo, have argued for a clear separation of the functions of party and the powers of the state, and a recruitment to administrative posts that does not rely solely on the patronage of the party.

Despite the obvious ideological conflict between the Catholic church in Poland and the professed atheistic state, there appears at least on the surface a remarkable accommodation between the two. The Catholic Primate, Cardinal Wyszynski, is on record as supporting both Gomulka and Gierak in times of difficulty. In the last months, the Catholic hierarchy has delivered messages from the pulpit of calm and restraint. As Bratkowski argues, there is an inter-penetration of the church in social life. For a significant part of the Polish people's history, the Catholic religion was the only element of stability, as



Muller/Haagse Post/Amsterdam

the state of Poland was variously partitioned by German or Prussian or Russian powers. The fact is that a significant proportion of the Polish adult population is at one and the same time Catholic, a member of PZPR and now a member of Solidarnosc. The existence of any contradiction in these forces lives within many members of the Polish working class. As Pope John Paul II argued, as the then Cardinal Wojtyla of Cracow in June 1978, "being such a vast community, a community almost as great as the nation itself, we cannot be outside the law".

Poland is a Catholic as well as a socialist state. Yet there are conservative and radical elements within the church. There are those churchmen who have profited from their acceptance of the party, who carry the messages of the state and who do not wish to see Solidarnosc upset or challenge the powers of the party. On the other hand, it is a group of lay Catholic intellectuals, the Catholic Intellectuals' Club (KIK), who have provided invaluable support to the founding free trade union movement and who helped articulate the demands of the workers through the Gdansk Agreement. One wonders whether maintaining the label of Catholic intellectual is not some way of providing some form of insurance for those who wish to back the free trade unions. There is a parallel, to my mind, with the National Civic Council elements in this country, whose clubbishness provides some sort of base from which to make their point of view (albeit conservative) known.

While the church has an accommodation with the state in Poland, the free trade union movement has not. Bratkowski's reference to different elements of Polish socialism is particularly apparent, and PZPR officials and the officials of the communist (referred to as socialist) parties in the USSR and East Germany are very critical of what they regard as anti-socialist elements in the new movement.

Reform of PZPR

There are two competing reformist elements in Poland at present, both representing streams of socialism; The first and most obvious is the free trade union movement represented by Solidarnosc; the second and the one not so widely discussed is the move to reform the PZPR from within. The struggle between these two reforming movements provides the real ground for conflict in Poland.

The November issue (No. 46) of Polityka had the following statement on the nature of the anti-socialist movement: "Seeking liberty, a worker's voice, and to fix inefficiency in the administration is not anti-socialist. This also concerns people who struggle for openness, and the doing away with anonymity, and the responsibility to be dimensional and personal."



Lech Walesa visiting a monument honoring Polish troops who died in World War II

"Anti-socialist forces (are those) with the belief that socialism cannot be changed, is not worth changing, (that) it has to be rejected and replaced by a newly structured life."

A challenge to the party might not be interpreted as a challenge to socialism and the state. What, then, are the critical criteria; Is Solidarnosc a challenge to socialism or a progressive element for socialism?

There are many who refuse any challenge to the present operation of the party but, in the face of the proven strength of the workers, these forces have yielded. Not only has there been a change of leader, and of leadership at the central Politburo, but nearly half of the party leaders at the regional (voivodship) level have been replaced. Changes within the party are inevitable and, as Rakowski argues in a recent *Polityka* article, 'the key to the social and economic crisis in Poland is the situation within the party'. Rakowski shows a concern for what he perceives as a breach between the party and the society at large. He has been arguing decisively and openly in the press for a democratisation of the party, to throw out the 'yes man' in the bureaucracy, to speak up for changes; but, at the same time, to respect democratic centralism. Further, "the main task of intra-party democracy is the creation of conditions in which loyalty to leaders and the party policy platform would not force party members to act at variance with their own conscience or to conceal their true opinions". I think, however, that statement begs the question. While it encourages some element of openness, one wonders whether the party is to

change its policies and organisation in line with the people's wishes or whether the people's consciousness has to change in line with the wishes of the Politburo.

For instance, in Gierek's time, the party worked vigorously to control all aspects of political, economic and administrative life in Poland. Party education was a very large part of government legitimisation. The statement by Rakowski in that period would have a very different interpretation than the one that can be made in the present situation.

Rakowski has put a liberal interpretation on the new party line, and has helped to clear the air for debate. Bratkowski, over a year earlier, had been much more specific though in calling for the following reforms:

"The separation of the party from economic management and government administration; a clear distinction between the party's function

and state power; the complete freedom of the mass media from political control; and the acceptance of the rule that recruitment to responsible posts in government, and the administration of the economy, should depend only upon the qualifications and competence of the individuals."

A distinction between the party and the state may be interpreted by the USSR as a fundamental breach of socialist ideology, so that even the moderate reformists of the party in Poland are making large demands. The challenge of Solidarnosc as a possible opposition to the power of the party as well as the state could be too much. But, before making some observations on that question, let us look at some specific proposals for reform. The Voivodship Party Committee in Gdansk has recently made the following proposals for democratisation, to be discussed at the Ninth Congress of PZPR in March or

April this year:

- * Limit all executive positions in party cells to two years - presumably to counter the abuses of privilege that party positions carry.
- * A secret ballot from a wider list of candidates for party positions at all levels - at present the list of candidates is selected by party officials and is often very restrictive.
- * All members of the party (not just the executive) to elect the party first secretary - this would occur at both voivodship and national level; there seems to be a waiver of the notion that popular control of the leader brings democracy, as witnessed in the case of the British Labour Party's recent rule changes.
- * All delegates to the Ninth Congress elect both the Central Committee and the Politburo (10 people) - at present, only delegates elect the Central Committee; there appears to be a widely based popular support at all levels of the party for this proposal.
- * A fuller flow of information to party members about internal party affairs, including the circulation of the minutes of party meetings.

These constitute a far-reaching set of proposals that would come as a shock to any organisation. I couldn't imagine the Labor Party in Australia, for instance, accepting an amendment such as the rotation of positions.

Yet these proposals, as radical as they are, seem to be curiously out of place in the current climate in Poland. To effect the changes that the workers demand, more immediate proposals have to be made.



The above article was reprinted with kind permission from Catalyst, February 23 Edition.

* Gary Johns works for the Policy Resources Unit in the National Secretariat of the Australian Labor Party.



amnesty international

Much of Amnesty's work is based on detailed research into specific cases of individual cases which is co-ordinated through the International Secretariat in London. More recently, and especially since the award of the Nobel Peace Prize in 1977, Amnesty has become involved in fact-finding missions to assess mass violations of human rights and promoting the implementation of universal principles at the level of governments and international organizations.

However, the centre of Amnesty's work is through the concerted action of committed individuals working in small local groups through which public opinion is mobilized - in order to secure the release of prisoners of conscience, the protection of their families and improved standards in the treatment of prisoners and detainees.

Is the work of Amnesty effective in securing the release of prisoners of conscience? There is no doubt that governments the world over are keenly aware of public opinion because every government, no matter how repressive, wishes to be seen by the world as just and humane. Although the effect of world opinion is rarely publicly recognized by governments; the effectiveness of Amnesty's work is borne out by its results.

The A.N.U. Amnesty International group campaigns on behalf of imprisoned teachers and students and handles Urgent Action cases - which usually involve people who have recently disappeared, been arrested without explanation or tortured.

We hope also to visit various embassies in Canberra on behalf of specific prisoners from time to time. We have very informal (i.e. small) meetings on the first Wednesday of every month in the Meetings Room of the Union Building at 1.00 p.m. Usually we discuss Amnesty policy, possible activities, latest cases and so on. Everyone is more than welcome to come along and ask questions.

If you're not interested, that's fine. But please, don't say 'There's nothing I can do'. There is!

John Hatton (Pres. ANU Branch) may be contacted at Rm. B. 348 John XXIII or David Stradwick, Bruce Hall X 6.

Abortion: Cont. from p. 10.

similar organization in Queensland which I am unsure about in terms of political affiliation (or lack of it). But I read a letter in *The Australian* from the president of the group, who criticised anti-abortion laws on grounds of self-ownership. Many radical feminist groups, even some with "Marxist" orientation, have challenged the orthodox and authoritarian left by opposing abortion with admirably radical slogans such as "Keep your filthy laws off my body!" This is clearly directed from an implicit, if not explicit, anarcho-feminism and self-ownership ideology.

Libertarianism and the concept of self-ownership DO NOT preclude social co-operation. Far from it. Mutualistic social co-operation is only possible

in the context of self-ownership. In the absence of self-ownership, only exploitation is possible. Unless the producers reject the role of sacrificial animals ("for the good of the race") and the racist and sexist dogma of social Darwinism, the libertarian ideal of a truly free mutualist society will remain forever beyond our grasp.

To begin, we must arm ourselves, not with mere guns, as the authoritarian Bobbsey twins of the left and right so often do, but with the intellectual ammunition of rational persuasion. Those who do not believe in rational persuasion, and direct action in defence of individual rights, should join the Bobbsey twins. For the rest, the libertarians, it is ideas and the truth, which are our ultimate weapons. We do not seek to lead, but to build a road. We do not seek to "win", but merely create. No vanguard, separate from humanity, can accomplish *our* goals! But the first step always require courage and thought.

As that first step, I would propose that we publicly expose the real issue as the right of a woman to absolute self-ownership. The idea that a woman must carry and bear an unwanted fetus is tantamount to cannibalism. The pseudo-moralistic obfuscation of right-wing demagogues notwithstanding, there is no justification, whatsoever, for forcing a woman into a physiological relationship which drains her life, against her will.

Ultimately, it is libertarian feminism which will discredit and defeat all authoritarian sexist ideologies. Libertarian feminists are the only people capable of providing an integrated, holistic and rational view of social existence. Only such an approach can expose the reality of power relationships and social hierarchies as the basis of all injustice. Economic exploitation is only one aspect of power structures which exploit humanity. All of the economic manipulations, even those proposed by revolutionary libertarians, will change absolutely nothing without a recognition and unravelling of human emotions and lives from the bonds of sexual exploitation.

CBS's BEETHOVEN BARED

CLASSICAL RECORDS

with Andrew Maher

Over the past few years C.B.S. have been steadily releasing two complete cycles of the Beethoven symphonies conducted respectively by Leonard Bernstein and Lorin Maazel. The Maazel cycle is now available as part of an eight record set, or some of the symphonies (viz. No's 3, 5, 6 & 7) can be had on single records, No's 4 & 8 being the latest issue. With his cycle still lacking a Third Symphony (it has been about overseas for many years, but cannot be had in Australia), Leonard Bernstein has now done the whole lot again for Deutsche Grammophon, exchanging the Philharmonic Orchestra of New York for that of Vienna.

The BCS/Bernstein cycle has not been a completely happy affair. For the most part performances have been fresh and invigorating, most notably in Symphonies 1, 2, 6, 8 & 9. No. 4 was eminently forgettable, likewise 5 and 7. The recording quality was nothing to get excited about either. In *Woroni* for 25 August 1978, I wrote —

"The microphones are too close to the orchestra and the sound as a result is constricted and hard. It is as if the whole orchestra had been playing in a telephone booth."

The 9th Symphony (otherwise excellent) was reviewed on 12 March 1979:

"Only the soprano, Martina Arroyo has a satisfactory command of German, and the other singers make all sorts of blunders. The tenor sounds as if he had swallowed a lemon."

Thus, while some symphonies in this cycle were recommendable, the cycle as a whole was too uneven in standard to offer any challenge to some of the other complete recordings available.

The new one, I am pleased to report, is a vast improvement. The Vienna Philharmonic is not as easily fazed by the technical problems posed by Bernstein's fast tempi, in the finale of the 9th he has a team of singers and a chorus who do justice to the work, and a tenor who is free of citric unpleasantness. The recording quality is not as good as the best before the public today, but it represents a vast improvement over what C.B.S. offered.

As for the performances, Bernstein has mellowed a little over the years. The opening of No. 1 still has the enthusiasm that distinguished the New York performance, but this time it is a little slower and more leisurely. Bernstein seems to have mixed feelings about No. 2. After a jolly start the first movement becomes heavier and graver. The recording probably has something to do with this, being unusually bass-heavy. Slightly disappointing is Bernstein's tendency to apply *ritardandos* too obviously, a mannerism that disfigures the ends of some phrases. The second movement is played quite beautifully, the third taken at a leisurely gait while the finale is rather more serious. It is indeed astonishing to find Bernstein conducting this work very much in the way Otto Klemperer did, except that Klemperer never made an obvious *ritardando* in his life!



No. 3, the *Eroica* is strongly directed. The funeral march is treated with great dignity. Despite one or two mis-judged *ritardandos* and some over-stressed details, this performance leaves an overall good impression.

No. 4 is a considerable improvement over last time. The tempo relationships of the finale are handled more successfully, but while Karajan and Boehm remain the most successful at dealing with the enormous difficulties of this, one of the most difficult symphonies to conduct, Bernstein still gives much pleasure.

The new 5th is also better than the older one. With the NYPO Bernstein seemed unsure of what he wanted to do. Here he is quite certain. William Drabkin in the note accompanying this set suggests that this symphony took inspiration from *Fidelio*, whose first version Beethoven was writing concurrently with the 5th. The opening movement has the darkness and sense of impending tragedy of the dungeon scene, the second is calm and restful while the finale has the same blaze and glory of the last scene of the opera. These moods are well brought out by Bernstein who conducts a performance of great distinction.

No. 6 is in the same class. The brisk tempo of the opening movement is a bit disconcerting, and provides a rare instance of the New York performance

being superior, however the scene by the brook is beautifully read with no signs of haste. The scherzo is a tasteful piece of Viennese fun and the storm is delivered with considerable weight and moment. Full marks to the VPO timpanist for his rolls of thunder.

The finale is given one of the best performances I have heard for a long time. It might almost have been written for this orchestra. The much-loved Vienna string tone is ideal for the music, the brass and woodwind too have a particularly appropriate timbre.

No. 7 follows the established pattern of improvement over the New York account, which was too leisurely. The present one has all the qualities of restraint and gentlemanliness that has hitherto characterized most Viennese versions, but it does not lack in energy or verve. The sound engineers have been particularly successful in recording the woodwind here.

No. 8 was one of the high points of the CBS cycle. It is not vastly different in conception on the new recording, except perhaps that some details are stated more emphatically.

Mention has already been made of the more acceptable singing in the 9th. All that need be added is that Bernstein has retained many of the best features of the earlier reading such as the vigorous and incisive first movement, the bracing scherzo and sensitive slow movement. The more relaxed style that pervades the new set generally has smoothed a few of the more abrasive edges of the older account.

Overall this is a fine set. It takes its place among the more notable Beethoven cycles of the stereo age, namely Klemperer, Karajan (1962 and 1977 versions), Solti, Schmidt-Isserstedt, and Boehm. The greater evenness and general high standards make it a big improvement over the earlier Bernstein/CBS cycle, however it is to be hoped that some of the more rewarding performances from that cycle will remain to entertain us in the future. They represent an earlier and often fascinating account of the younger Bernstein.

TIGHT REIN

Turning to Maazel's recording of the 4th and 8th Symphonies, I am not able to arouse over much enthusiasm. The account of the 4th seems too neat and precise. Any feeling of enthusiasm for the music is reined in tightly by the conductor, instead of letting it blossom forth. Other conductors have run a tight ship too, but never at the expense of allowing the music some character which is what is missing here. Klemperer is engagingly earthy, Schmidt-Isserstedt full of classical elegance and charm.

The first movement of the 8th suffers a similar fate, but the quicksilver second movement is most engaging, as is the similarly treated third movement. This must rank as one of the most graceful and elegant accounts of this symphony for some time.

The coupling of another whole symphony with the 4th is also most welcome. It seems a bit extravagant given the wonders of modern technology that a 30 minute work should have two whole sides to itself.

The recording quality is satisfactory. Some may find it a bit dry, but it should be borne in mind that Severance Hall, where the recording sessions took place, has what the charitable call an intimate acoustic.

theatrics

THEATRE IN CANBERRA

— Open to all —

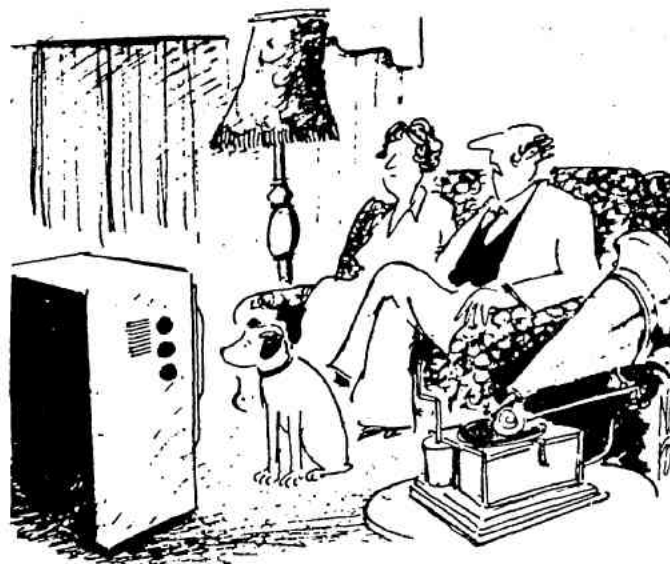
To those of you interested in becoming involved in theatre, music or dance in Canberra, there are several groups which produce plays and shows of various types. All these groups are usually only too keen to accept workers in the technical and front of house areas (on the job training!) — and all have memberships open to everyone. Currently in rehearsal are Canberra Repertory's *Prisoner of Second Avenue*. Tempo Theatre's *Half a Sixpence*, Canberra Opera's *Dialogues of the Carmolites* and *Martha*, Philharmonic's *Kiss Me Kate* and several other productions. While these shows have been cast, auditions are soon to be held for Canberra Philharmonic's *Finian's Rainbow*, Tempo's *Gypsy* and many others. I offer the following notes on the various groups as a guide to ANU students looking for an outlet in these areas (they are of necessity brief notes — please contact the groups themselves for further details). —

KALEIDOSCOPE is a totally new group whose first production *Izzie and Ozzie* in December at the Playhouse was an unqualified success. Their aim is to write and produce new shows. Contact Vivan Arnold 88 3107 (h).

CANBERRA OPERA has been established for almost ten years and, besides local seasons at the Canberra Theatre complex, provides opera for schools and country areas (Albury, Wagga, Orange). Acknowledged as one of Australia's major regional companies, their 1981 features *Dialogues of the Carmolites*, *Martha*, *The Turn of the Screw* and *Aida*. The group is semi-professional. Contact: Ellen Blunden 47 0249 (w).

CANBERRA REPERTORY is a community-based theatre. The Company employs a professional director but remains largely dependent on amateur help. Current production *Count Dracula* to be followed by *Prisoner of Second Avenue*, *Death of a Salesman* and *Music Hall*. Second 1981 season to be announced. Contact: Aukje 47 4222 (w)

QUEANBEYAN PLAYERS was established as an amateur company to serve the city of Queanbeyan (across the border in N.S.W.) Aside from Gilbert and Sullivan (they are currently rehearsing *Iolanthe*) the group plans to provide a three-act play and *The Boyfriend* at the Nova Theatre Queanbeyan in 1981. Contact: Fran Bosly 47 3505 (h).



"He's lost all interest in serious music since we bought that thing."

AUSTRALIAN THEATRE WORKSHOP (ATW) is currently preparing a comprehensive season at the ANU Arts Centre, including the play concerning lesbians *The Killing of Sister George*. Contact: Warwick Baxter 48 5346 (h)

I Don't know flowers

The winter sky, so very crystal and crisply warm, is thick with the fragrant smell of the soft earth. The naked trunks of gum trees shine sleekly with the deep wetness of lastnight rain. Sunlights flutter like butterflies with flashing and transparent wings. Noiselessly, they snow on me. Even magpies go mad with the drunken air that only the warmth of spring and love can arouse . . .

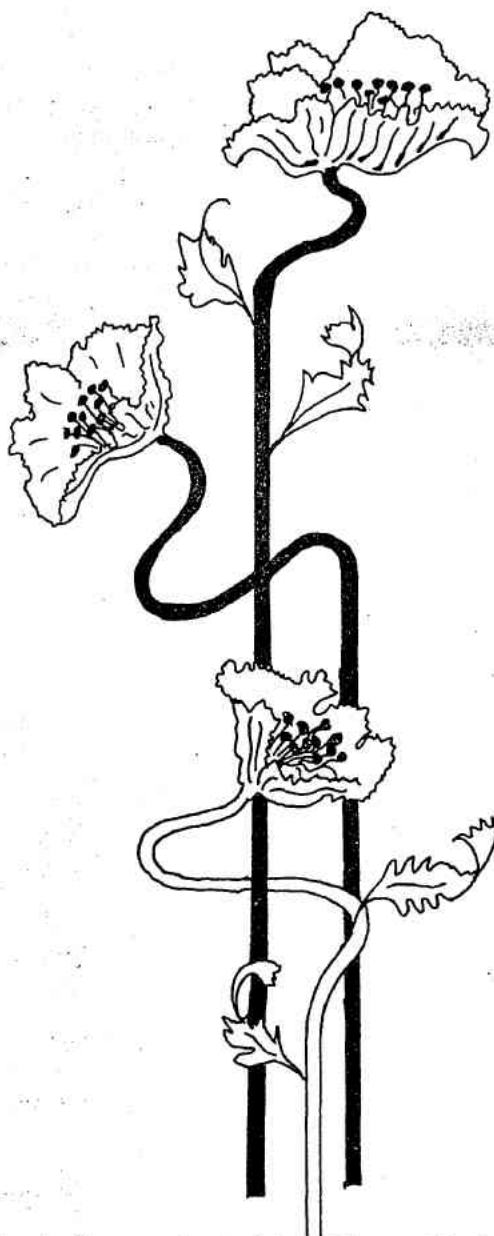
I remember when we first met I had: just opened my eyes to love and yet tried to escape from the absence of it. The noise of love-making in the lounge-room reached me as clear as my radio: "You bitch!" "Would you stop swearing at me!" Dialogue died and heavy breath again. I could not sleep until all became quiet. Few rays of weak morning lights trickled through the window screen; I saw her naked on the sofa half covered with a white bedsheet. I strongly felt the temptation to uncover the bedsheet and lie down with her, but I didn't. Also, I had to rush to work. I was sweating my guts out to get overtime to pay for house rent, food, studies, and a little bit of luxury such as wandering the Centre Point to see those ivory shapely legs of the cat-walking models, pausing at a masterpiece of Rodin, nude lovers in the art gallery.

Under the winter grey, young lovers, hands on each other's hips or waists, walked past me. I looked for an escape in stones, in bronze, in oil paintings, in Normal Mailer, in words and movies, I am nothing but a lonely shadow wherever I go. Loneliness silently grows like a dark and thick forest to surround me. Only occasionally I can see some speckles of gold at night and some patches of blue above by day.

A speckle of gold came in a Christmas party in the factory where I worked. "Take it easy. I don't like you nervous." said a shapely girl with whom I had my first dance in my life. Nervously, I held her into my arms. I felt the soft breasts on my chest. Wonderful creature. She is life. I have never known life is so wonderful. One can only live once to have one's own life. Without that gift of life, I have not even lived yet. I know too well of the world in which we live full of despair and agonies. I have seen islands within islands, prisons within prisons, gates within gates . . . I have seen how the grandeur of history turned out to be bull-shit, how newly created nations have become chains, how great fames collapsed into dust. . . Let those over-inflated egos have their bones of immortality to lick. What I want is that gift of life and my own life not be overshadowed by the others. On my scales, greatness and smallness weigh all the same. The obsession with magnitude is totally absurd. The glorification of sun is a bias which blinds us to many a magnificent star which may be actually greater than the sun but deceptively appears small in our eyes. To me, beaming nightfogs are equally beautiful as dazzling sunlights.

"Let me have a close look at you." She put her hands flirtily on my ears. Both my hands on her face. Our mouths were so close, almost kissing. I looked straight into her eyes. But I could not read the mystery in her smile. Was it an invitation? Enchanted, spell-bound, I was already lost and taken captive before

the game was started. Her body suggested a superb sex and two little ear-ring holes on her ears interested me all the more. She came to me when we knocked off. Too late, I had already decided to leave there for good. I don't know flowers; I know only rocks, stones, walls, movies, television, books, Playboy and Penthouse etc., all substitutes of life. I know only too well how real loneliness is. It is like the cold hard walls of prison-



cells. It has pores that breathe. It has eyes that see. As I left, she faded out of my sight but always remains a clear and comforting starlight in the mist of my memory. I wandered on without leaving anything behind, no love, no trace of shadow. When a crest of wave was gone, it left nothing behind, except a vast blueness without end. Then, the next climb, and next climb . . . I am not Russell Drysdale; I would not use the black and the red of the burnt stumps to give loneliness enormous dignity. Dignity is boring. I want my words flowing refreshingly with ever changing shades of colour and lights. I want my words to speak with my life. I want my words to be a wild cry to break the dead silence, a blade of grass

undisturbed by the angry storm.

A green envelope with your handwriting lay in the pigeon-hole. Then, a purple one. The cute squirrels cry out with their outpouring hearts: "I like you, you'd stand out in any crowd!" They are you and I. Sun is always with you even in winter but here is always depressingly cloudy and wet. It was so beautiful to imagine your letters carrying the sun to make my days bright and sunny. I was and still am the first leave of spring willow so hopelessly green to love. Only seasons of love can turn it from jade green to emerald green. When I held you in my arms I heard the chime of bells distilling our happiness to the heaven! And when my fingers wrote our names on your lap my heart beat the wind. All these beautiful moments did but remove a shadow of absent-minded sunshine in your eyes for a while that I could sense the triumph of my love.

Today the sun showers me with fullest attention and unusual tenderness like never before. I am shivering in a refrain of your words: "It is with heavy heart that I write this letter to you. . .". A doll-like girl smiles with big blue eyes, sitting in the flowers. She is you, so lovely and beautiful. I do not know flowers, but I do know even the hardest rock might bleed with pain. From a house near the path, the radio sends out "A daisy a day", a song that always made me think of you. Why this moment the sun and the song? warm and bright? When there is none in the reach of my heart?

After my lost heavy footsteps, the trampled soft wet grass slowly rose up again under the warm sun. Not very far away, I hear the chirping of birds getting noisy again in the stir of spring

Anonymous

Spiralling

*Born
washed ashore by waves of love
Friends
crawling all about you on the beach
Life
in the hills and plains beyond
Love
to tie you close to everything
Freedom
to tint your love with glory
Death
to ride the waves of love again
And
taste the growth of freedom before
Birth.*

Bill Weavings
Chester Poets.

THE STATE: OR, WHY I AM AN ANARCHIST

The State is our Protector,
so They say,
They, who pour the blood
of conscripts young and pure.

The State is our Benefactor,
so They say,
They, who print the fraud
of fascist funny-money.

The State is our Friend,
so They say,
They, who lock us up
"Dykes and Poofters, all!"

The State is our Justice,
so They say,
They, who suck the taxes
from our marrow and our brains.

Howard Olson

Saw a Bird Killed

*Saw a bird killed,
breaking into fire
as it shot from the car.*

*Heard it sing -
bursting into death
spat from the wheel,*

*shrugged away
in the hum of summer.*

*O may the feathers
of its scattered grave
leave echoes
of birdsong,
long after the car is rust.*

Mike Jones
Chester Poets.

CANBERRA CHILDREN'S THEATRE, JIGSAW COMPANY, REID HOUSE THEATRE WORKSHOP, CANBERRA YOUTH THEATRE and FOOLS GALLERY are all based at Reid House in Civic (currently under death sentence from the NCDC) and provide a wide choice of activities. Jigsaw Theatre is Canberra's second professional company and produces, among other things, original works about current social issues (for example, *The 700,000* - a look at unemployment). Contact: 47 0781.

CANBERRA YOUTH ORCHESTRA has recently returned from a very successful overseas tour. Contact: 47 4714 (their office)

FORTUNE THEATRE is one of two professional companies in Canberra. They produce 'straight' plays and maintain high standards through their performances in the Playhouse. Contact: Simon Dawkins (Arts Council) 48 9813 (w).

SILVERDIGGERS is a new cabaret/revue company formed in 1978. They produce highly original works in both cabaret and revue. Contact Karl Haig 47 3613

CANBERRA PHILHARMONIC has been established in Canberra for over 25 years. Their 1981 season features *Kiss Me Kate*, *Finian's Rainbow* and *Orpheus in the Underworld*. Contact: Linda Pitkin 47 0860 (w)

CANBERRA SCHOOL OF MUSIC CHOIR. Contact: 46 7811 (School of Music information)

CANBERRA CHORAL SOCIETY. Contact: 88 1759 (President's home.)

BRYAN LAWRENCE SCHOOL OF BALLET was formed by a former Australian Ballet member and is fast becoming recognised as one of Australia's leading ballet schools. Contact: 81 0080

ANU CHORAL SOCIETY has been in existence on campus for many moons. For further details contact the Students Association Office, 49 2444.

TEMPO THEATRE specialises in the smaller musicals. Their 1981 season includes *Half a Sixpence* and *Gypsy*. New members are always welcome. Contact: Wendy Parsons 81 8306 (w).

TUGGERANONG AMATEUR PLAYERS were formed to provide theatre activities for the residents of Canberra's southern suburbs. Primarily produce 'straight' plays. Contact: Martin Redpath 97 1072 (w).

CANBERRA DANCE ENSEMBLE is run by the dancer Stephanie Burridge. Aside from providing regular classes in dance, the company produces seasons of dance regularly in Canberra. Later this year they will be performing at the Playhouse. Contact: Stephanie Burridge 81 5528 (h).

Robert Taylor.

Dinki - Di Downunder

In Britain where talent and homogeneity are inseparable Lady Dinky Di epitomizes royalty in its full splendour. However in Australia where talent and pure blood are something to be dragged down to the great egalitarian mediocre - Lady Dinky Di, royalty enthusiast, kindergarten teacher, inheritor of the falling British Empire is something of a rarity. Well on her way to becoming a legend, she is one of a handful of people who can walk into the royal palace, or an outback Australian pub, and be immediately recognized.

That's not bad going for a young woman. Especially being raised in a country suffering from economic decline and self doubt - creating the infamous Sid Vicious.

The coming of Lady Dinki Di took a long time. She was originally apprenticed to a fitter and turner, went on to study and work as a ganger for British Rail, then took a teaching degree in three years instead of one and taught children the gentle art of how to hook royalty.

This is the first in-depth interview Lady Dinki Di has granted. So when Larry Anderson and Rohan Greenland found her walking through the Simpson Desert with her camel we were fortunate enough to have a no-holds-barred interview. "It was as if, once having agreed to talk, she was using Woroni as a mirror to view her extraordinary life and controversial opinions.

Woroni: *Is your work as a pseudo conservative imperialistic Princess to be enmeshed with a total concept of what the commonwealth should be?*

Lady: I am not exclusively concerned about the royal commonwealth. But I do believe all disenfranchised nations without a true sense of identity should welcome the opportunity to join the commonwealth. Since England has a socialist bias we're prepared to give consideration to estranged states, such as the U.S.A., Iran and Southern Ireland. I stress that British influence must be maintained particularly in Australia.

Woroni: *What exactly do you mean by British influence?*

Lady: I mean the Westminster system, the Monarch, the trade union leaders, and the wingeing poms! They're all Bloody British. You get the same fish and chips, same inflation, and union disturbances - total homogenisation. That's what being British is all about.

Woroni: *What peculiarly British things do you find evident in Australian society?*

Lady: Giving allegiance to the monarch, singing God save the Queen, the do-it-yourself thing. In Yass recently I was talking to a chap whom I won't name because he might be embarrassed by what I say. He is a big fan of the Queen's, good friends with Prefect Fraser, hated by the A.L.P. He's a top chap, yet this bloke took great delight in removing governments in the Queen's name, with no authority at all. It's that kind of Australian ingenuity that I don't want to see lost. Some Australians are looking for a republic. I deplore this trend.

Woroni: *Do you regard the preservation of the commonwealth as a goal in your concept of Australiana?*

Lady: Yes, the pageantry, the economic unity, that feeling of togetherness is essential in this nuclear age. Australia and New Zealand have always been reliable scapegoats when the British are in trouble.

Woroni: *How does one go about becoming a princess?*

Lady: Well, because there is high unemployment in Britain, there are only a few select vacancies left. I am fortunate enough to have blossomed when the heir to the throne felt his thigh urging a relationship. I have enrolled in an intensive department course in New York with Jackie Onassis, the self-proclaimed conqueror of the Greek shipping empire. She has promised I will become a princess with only a few lessons at studio 54.

Woroni: *Australians have a certain intolerance to high levels of immigrants. Don't you think that, if invited to reside here as the Governor Goof and wife, you will become just two too many?*

Lady: I've been informed by the head prefect, Malcolm Fraser that at present Bonny and I are fortunate because two vacancies have recently arisen: the Russian (red bikini) is being sent back to be tortured and Michael Hand (Nugan-Hand Bank) has been confirmed dead. So apparently there is a need for two replacements to make up Australia's shady element.

Woroni: *In your latest address to the infidels you come across as a woman satisfied with the simple things in life, such as Buckingham Palace, Silver ghost Rolls royce and a British Airways Concord. Don't you indulge in any more glamorous toys?*

Lady: Oh yes! A Prince, a very glamorous toy! expensive too! In fact Buckingham Palace and the Concord are not royal props. They're the things I live with, the things I really need.

Woroni: *As a child, did you ever play with all the kings horses and all the king's men?*

Lady: I must confess I did - during playtime, chasing all the king's men was perfect grooming for a lady wanting to become Queen.

Woroni: *What are your politics?*

Lady: Royalty, royalty, royalty. At school I was the founding member of "find yourself a Prince". It was an organization set up to help the underprivileged affluents who had money but no social status.

Woroni: *You are involved in a large number of projects as an imperialist. Do you envisage conquering any countries during your reign as Princess?*

Lady: Bonny and I have discussed the possibility of invading America and bringing those misguided heathens to heel. However that's just a little idea still.

Woroni: *How do you balance the needs of royalty and frugality?*

Lady: I'm not a traditional royalist, in that I wear a crown and a dozen jewels. I look at royalty as a way of life, which includes standards of living. People have to have jobs palaces and caviar. They have to have an awareness of their breeding, that meets their own needs. They also have to have millions, servants, and an awareness of banquet arrangements. My own ambition is to endeavour to combine all of these.

Woroni: *Will you ever go on strike at Buckingham Palace if you experience poor conditions and pay?*

Lady: Only during national strikes. I don't want the masses to think I am a scab.

Woroni: *What books or people have been an influence in the making of Lady Dinky Di.*

Lady: Influences in one's life are so insidious that most of the time one doesn't realise what they are. Certainly both Snow White and Cinderella had a profound influence upon me but more so did Mary Poppins and Jane Fonda.

Woroni: *You have said you feel ill at ease with laymen.*

Lady: Yes, because they are biologically, materially and intellectually different. My fear stems from the wretched social disease of socialism. It is rampant amongst the lower classes in Britain.

Woroni: *If you come to Australia, will you miss the security of Palace life?*

Lady: Yes. I have certain reservations about coming to Australia. The wild cobbles and boisterous blokes create fear in my heart. I don't think I could become one of the boys.

Woroni: *How did you sneak into Australia?*

Lady: I rode a camel across the Simpson desert then took a right hand turn around a sacred site of oil rigs. Following that I impersonated Harry Butler at Broken Hill, then put on my Adidas and sprinted to Yass.

Woroni: *Do you feel that if Bonny is appointed Governor Goof of Australia you will enjoy student demonstrations, media harassment and union picketing?*

Lady: Undoubtedly the experience will be valuable, having never been exposed to such chaos. England doesn't present these problems because all the radicals and unemployed are preoccupied on the dole queues.

Woroni: *The prospect of another double dissolution occurring in the Australian Parliament is quite real. As Governor Goof, what do you think Charley would do?*

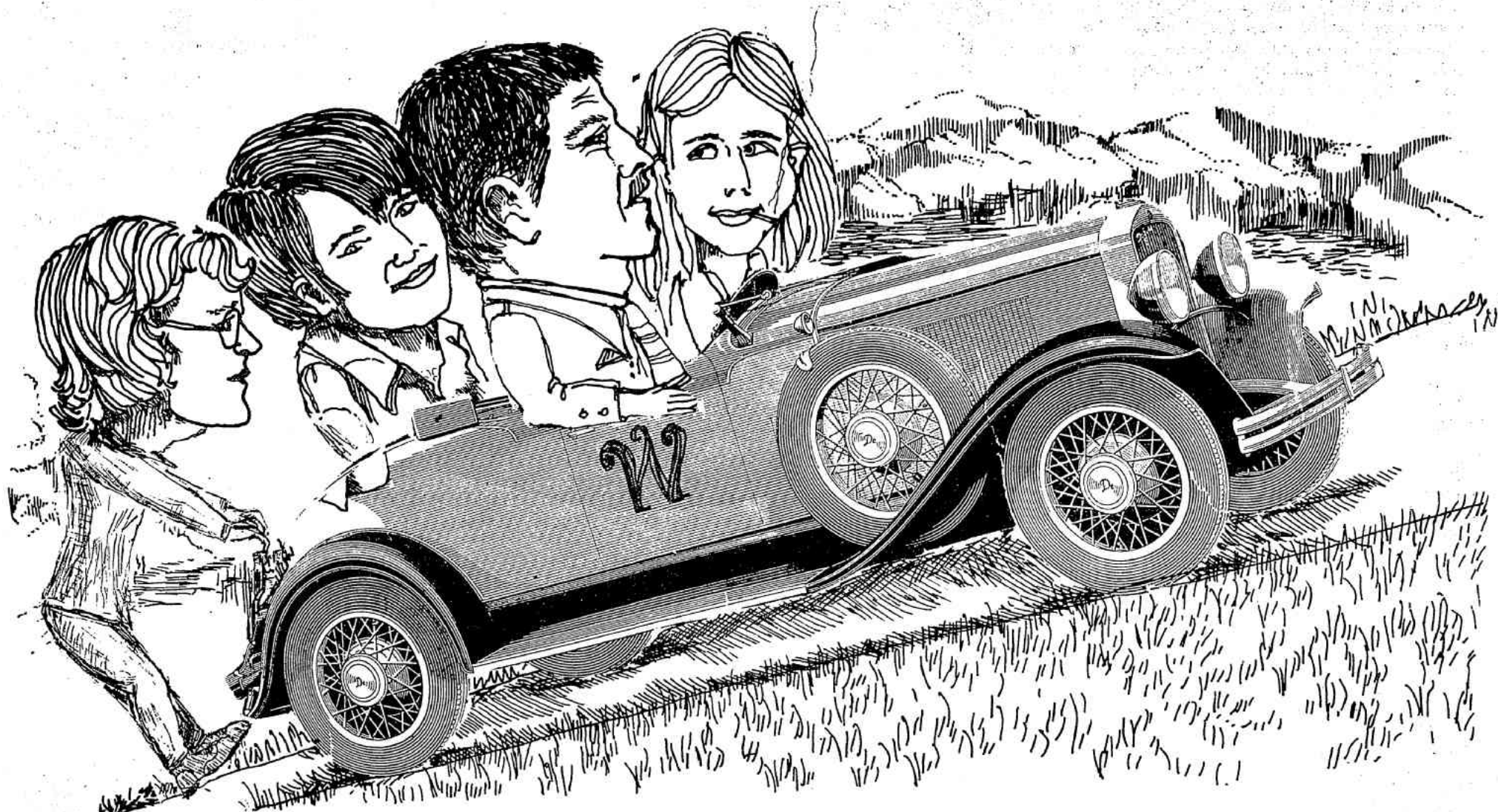
Lady: He'll do what all the English gentlemen in authority would do, procrastinate.

Woroni: *Finally, do you think the present Governor Goof's House would be adequate.*

Lady: Oh, No.! Certainly not. That will be turned into stables for Charley's polo ponies!



WORONI



on the road again

Wot's on

Wed. 11th

- * Amnesty International, ANU Branch, films and meeting, 7.30pm, ground floor, Chifley Library
- * Students' Association General Meeting, 8pm Union Bistro, New students are particularly urged to attend.
- * 2XX opens at the Civic Hotel. Reggae and Blind Lemon Chevrolets. 8pm.

Thurs. 12th

- * Dr C. Bell, International Relations Seminar 'Australia in a World of Powers' 11am rm B. Coombs
- * 2XX/Civic Hotel, Matt Finnish and the Feral Katz 8pm



Fri. 13th

- * ANU Film Group. Horror Movies - 7.30pm till dawn.
- * Dave Kain - jazz guitarist 9pm - 12 mn Union Bar.
- * Boulevard Blue, Led Zep, The Song Remains The Same. 10.40pm

Sat. 14th

- * True Confessions, Strapz and Spy vs Spy, from 8.30 in the Union Bar.
- * Dave Brubeck Quartet. Modern Jazz, Canberra Theatre, 8pm.
- * Boulevard Blue, The Adventures of Barry McKenzie, 3, 5.30, 8pm.

Sun. 15th

- * Film Group Galileo and Butley 7.30 pm Coombs
- * Wonder Woman Show, ANU Arts Centre, 7.30pm

Tues. 17th

- * Film Group, Escape from Alcatraz and Dirty Harry. Coombs 7.30.
- * Canberra Dance Ensemble, Canberra Theatre 12.40pm

Thurs. 19th

- * Film Group - In a Year with 13 Moons and The Left Handed Woman. 7.30
- * King Biscuit, blues in the Bar, from 8.30.

Fri. 20th

- * Joanne Morgan (folk/acoustic) in the Union Bar, 9pm
- * Oxford Uni Revue Group "Radio Active" 7.30 pm in Ref. Tickets from the Union Shop.

Sat. 21st

- * Union Disco. Union Bar, Oxford Uni Revue Group. 7.30 pm and 10 pm. Ref.
- * Union Disco, at the Union Bar, some surprises, 8pm
- * 2XX/Civic Hotel, XL Capris and Young Docteurs, 8pm

Sun. 22nd

- * Film Group. Animal House and The Jerk. Coombs

Tues. 24th

- * Film Group. Day for Night, and The Green Room. 7.30 Coombs.

Wed. 25th

- * Mystery videos in the Knot-holes Bar.
- * 2XX/Civic hotel, Reggae and Bar Night.

The Wot's On Column includes meetings, events and fixtures of all ANU clubs, societies and sports groups. To advertise your group's activities, drop a note to 'Wot's On' Woroni, C/- Students' Association, located upstairs in the Union Building.



WOMEN IN ISLAM

WOMEN IN

by Peter Hassan with the help of an attorney of Islamic Law.

Nothing has been so much discussed and yet so misrepresented by moslems as the position of women in Islam. But what are the real facts? are women dressed as they are in their black chaders and slaves of men, or are they their equal partners, respected and honoured as some moslem apologists would like to make out. The answers to these questions will be answered in this article. We will try at all times to be objective, but leaving no stone unturned.

A thoroughness to this article is necessary because moslems are very shrewd when it comes to talking about the status of women in Islam with people whom they know believe that women should have equal rights with men. Many of them like to present Islam to the westerner as being fair and modern even to the point of suppressing facts which they know will be detrimental to their argument. Let's now look at some of these facts and let them speak for themselves.

"Men are in Charge of Women"

The Koran is considered by moslems to be the "Word of God", and what it says will set the stage for further moslem thinking on the subject of women's rights. So let us look at what the Koran says about the relationship between the sexes. The Koran says:

"Men are in charge of women because Allah has favoured the one over the other, and because they spend of their property." (4:34)

The Koran also says:

"O ye who believe. Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female." (2:178)

Both of the above verses shed light on the position of women in Islam.

In the first verse we have a clear statement that in Islam there is no equality of the sexes for the primary reason that Allah, the Islamic God, favours men over women. It need hardly be said that

from Koenig over his S.A. policy last year.

Another loss to Humphries was the victory of a motion calling for total voluntary unionism on A.N.U. The retiring leader argued against such a policy but was defeated on a recount.

This, together with Koenig's ascendancy, have marked what is generally seen as a strengthening of the right wing of the Liberal Society. Humphries stressed after the meeting however that there was no question of any split in the Society, and expressed himself to be "very confident" in the new leader.

In other elections, James Windle joined Stavropoulos as Vice Presidents, Kerry Corke was elected Secretary and ALSF Executive Member Kym Bills was chosen Treasurer. Also on the Executive are Messrs Philip Walker, Chris Bolden and Barry Chappell.

The Liberal Society also decided to elect Michael Hodgman, Minister for the A.C.T. its new Patron following the death last week of Senator Knight, its Patron of five years.

KOENIG WINS LIBERAL SOCIETY PRESIDENCY

ANU Liberals on Monday night elected Paul Koenig as their 1981 leader, defeating Nia Stavropoulos by a mere one vote.

Koenig, who has been the Liberal Society's Treasurer for two years, surprised many with his candidacy and even more with his upset win over Social Committee Chairman Stavropoulos. The latter had difficulties making herself heard due to a sore throat, while Koenig spoke out strongly in his speech, calling for "new directions" and advocating a return to the "old style" of Liberal Society activity in the Students' Association, a euphemism for the disruptive tactics of former Presidents Yabsley and Walton.

The Society's A.G.M. attended by more than 40 people saw a number of setbacks for retiring President Gary Humphries. The 1980 President was known to be backing Stavropoulos to succeed him, and had to face criticism

CREATIVE WRITING GROUP

A.G.M.

Next Meeting: Monday 23 March, 7.30pm
Milgate Room, A.D. Hope Building

If you write poems, plays, stories, anything, or are just interested in writing and talking about writing, come along to the Creative Writing Group. If you have something you would like discussed, send it to Nick Jose, C/- English Department, a couple of days in advance. ALL WELCOME.

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the Islamic God is a bigot, but the mischief of these verses has not ended there. Because God in Islam is biased in favouring the men over the women, this bias is carried over into the Islamic Legal code called the Sharia. The Sharia says that if a man kills a man he is to be executed and if a woman kills a woman she is to be executed as well, BUT if a man kills a woman then he is to be only flogged. The man has killed only a lesser being (Untermensch?) in the eyes of Islam and so he does not deserve death (1). Thus we see that the first koranic quote helps us to explain the second one, but in both of them the indication is that women are to be treated as inferior.

Following on with the rest of chapter 4 verse 34 we shall examine what it has to say on the subject of women's rights.

The Koran says:

"So good women are obedient, guarding in secret that which Allah has guarded. As for those from whom you fear rebellion, admonish them and send them to beds apart, and beat them."

This verse indicates that Islam sees the worth of a woman in terms of her obedience to her husband, and that if she revolts against her degraded position she is to be deprived sexually and beaten. For a woman to be deprived sexually in an Islamic society the experience (unless she is frigid because her genitals have been mutilated) can be worse than you might at first think since the husband can continue to satisfy himself with anyone of his other four wives or his many mistresses. If the woman tries the same thing she will be brought before an Islamic court on the charge of adultery.

Be it noted that in the above Koranic verse which gives a husband the right to beat his wife she does not even have to be disobedient to be beaten - he just has to expect disobedience, a ruling which would leave the door open to many abuses.

It can be seen from the above that the moslem woman is entirely at the mercy of her husband - he can beat her and if he chooses to kill her he will only get a light sentence. The moslem woman is always to obey her husband, and in arab lands girls are taught to obey males at an early age. There the brothers of girls are actively encouraged to beat their sisters and to dominate their life in order to condition them for their future life of subservience.

Another point indicating the inferiority of women in Islam is the fact that no woman is allowed to enter a mosque while she is menstruating, even if she wanted to. Evidently the reason for this is because Islam considers menstruation to be an illness (see 2:222) and therefore she is considered to be unclean. We therefore have a situation where a typical feminine characteristic is considered to be an abnormality. Presumably because man does not "suffer" from menstruation, it is just another reason why Islam considers the man to be superior to the woman. (On the subject of masculine supremacy the Koran states that: "Men have a status over women" (2:228).)

"Your Wives are Your Prisoners"

If what the Koran has to say about the rights of women in Islam is not very enlightened then the sayings of Mohammed himself, the man who claimed to be the Prophet of God, are not much better.

Mohammed may have improved the status of women slightly, for in pre-islamic times the arabs used to wince at the birth of a female, but he himself has done much to perpetuate old prejudices against women. Mohammed's pronouncements are called Hudiths and they are the second pillar upon which Islamic law is founded. Here are some examples of what Mohammed thought of women:

"Your wives are your prisoners"
"Women are of minor intelligence and a weaker faith"

The first hadith as cited above must have been what prompted Imam Ghazzali, the greatest of moslem doctors to write:

"Marriage is a kind of slavery, for the wife becomes the slave of her husband, and it is her duty to obey him absolutely in everything that he requires of her, except in what is contrary to the laws of Islam." (2)

The writings of Imam Ghazzali are still eagerly read by moslem students today, and we need not think that they are not influenced by them.

The second hadith as cited above is frequently quoted by moslems who want to justify their stance that women are mentally and spiritually inferior. Such a stance would allow the moslem men to justify their commanding position of women. Other things which could also be justified include excluding them from places of higher education, and as is happening in Pakistan to take away their political rights.

Whether the Hadiths are really the sayings of Mohammed is really beside the point because moslems certainly believe them to be so. Mohammed is considered by many moslems to be the "Perfect Example" who can be followed without error and so what he has said goes.

Economic Rights?

It would seem to be true that in Islam, in theory at least, the moslem woman is to be accorded the right to own property. This is something that the moslem apologists like to make a lot out of.

However, in practice, the woman's right to own property is greatly limited by the factor of male dominance, as we saw earlier. Because the man in Islam is in charge of the woman he is effectively in charge of her wealth as well. She would certainly not be able to dispose of it if it was against the will of her husband, father, or son. Thus we can see that Islam's claim to give equal opportunities for women to own property is quite hollow.

The economic value of a woman is also seriously demeaned under Islam. Firstly the Koran says:

"a male shall inherit twice as much as a female" (4:11) . . . because she is worth only half as much as a man.

Secondly, the Koran says that: "Men are in charge of women because Allah has favoured the one over the other, and because they spend of their property" (4:34)

This last verse indicates that one of the reasons why men are to be in charge of women is because men "spend of their property" for the upkeep of their wives and daughters. What this means for the position of women in a moslem family is that the work that she does in the way of housework etc. is not considered to be equal to the work that her husband does outside of the house. She is thus treated by her husband like a child

BONDAGE

who because it cannot pay its own way must obey its parents. Thus we see that even if a woman was to follow the most glorious profession open to her, that of a housewife and mother, in the eyes of Islam the work that she would do would still not be equal to the work that her husband can do. Islam once again favours the man over the woman.

What of the Veil?

Another of the features of Islam which has been condemned in the west because it is a sign of female subjugation is the veil. Some authorities on Islam believe that it is not really a part of the religion but was a custom that the arabs picked up later from the peoples whom they conquered.

Whatever the case may be, one thing is certain, and that is that whatever Islam may specifically teach on this point the general tone of the religion does point strongly towards the wearing of the veil. In the first place a moslem woman is entirely covered from head to toes - and that includes her hair and arms. With restrictions like this, the thoughtful enquirer is left wondering whether a woman might not cover her face too since the rest of her body has to be covered.

In the second place, we see that the Koran orders that true believing moslem women are to cover their bosoms with their veils (24:31) and for the wives of the Prophet Mohammed to stay in their houses (33:33) and only to talk to men from behind a curtain (33:53). It is not too hard to see that if the wives of the Prophet are to be so restricted in their movements, and they are to be regarded as examples for all other moslem women to follow, then the restrictions which are imposed on them are also applicable to all other women. That is the logic of the situation.

The attitude of the Koran is that all women are to be veiled and secluded because they have been made responsible for the licentiousness of moslem men.

Female Circumcision

Another area where moslems are reluct-

ant to admit the full truth of the matter is in the area of female circumcision. Asked about it, some moslems will tell you that Islam in no way approves of the mutilation of females - however this would only be half the truth.

It is true that Islam does condemn the worse forms of female circumcision but no less an institution than the great Al-Azhar university, an institution esteemed throughout the entire moslem world, openly recommends Sunnah circumcision. Sunnah circumcision involves slicing the top off the clitoris, and although it is much milder than the Pharaonic, it will still leave a woman sexually frigid.

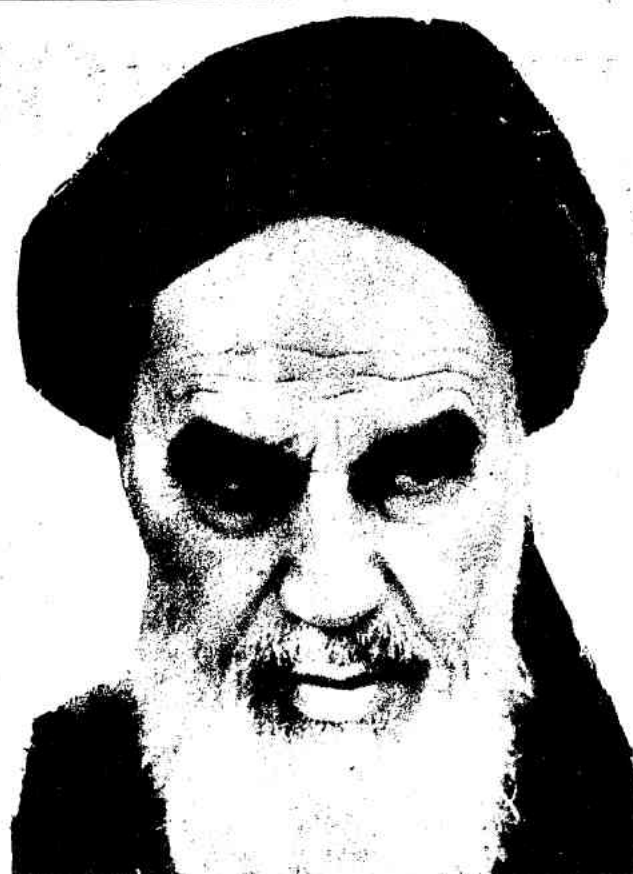
The authority for this barbarous practice is to be found in the hadiths, where Mohammed coming across a woman about to circumscise her daughter, said:

"Reduce but do not destroy"(3) The mere fact that Mohammed said this to the woman and did not stop her from circumscising the young girl shows that he approved of the practice, and his approval sanctioned its application to the genitals of moslem girls ever since.

The practice of Sunnah circumcision is just one of the bonds which enchain the moslem woman for she is not allowed any sexual feelings. It is a stark contrast that is presented when we compare the repressed sexuality of the moslem woman with her male counterpart who is allowed four wives and many mistresses (see 4:3). In this it would be hard to see any equality.

In our examination of the position of women in Islam we have really only scratched the surface of a topic whose waters run deep. One thing however clearly emerges from our study of Islam, and that is in Islam it is a man's world. On every occasion Islam favours the man to the detriment of the woman.

To conclude it may be said that Islam in no way guarantees a woman the same rights as a man. We have seen that Islam places a woman entirely at the disposal of her husband, and that she can be legally beaten by her husband, that she is considered to be both spirit-

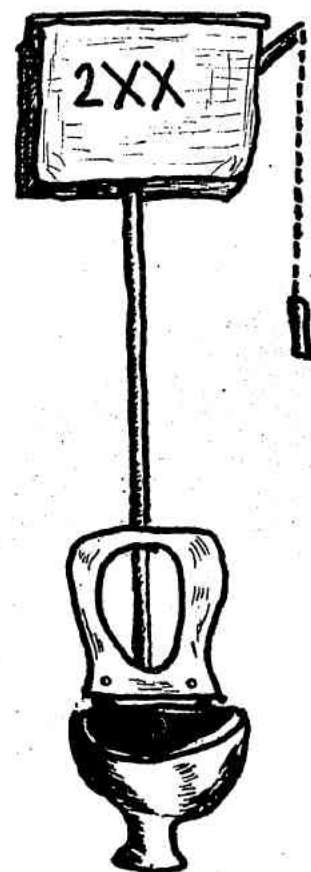


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STUDENTS' ASSOCIATION MEETING!

THIS WEDNESDAY NIGHT
8:00 p.m.
Union Bistro



ANU UNION

2XX AND TOILET DOORS

Toilet Doors & 2XX. These were without doubt the two most controversial issues discussed at the Union Board Meeting of February 25.

The 1981 budget submission, adopted by the board at its first meeting for the year, contained a \$4,000 allocation for advertising. One board member described the \$4,000 as "a very thinly disguised available subsidy to 2XX".

In 1980 2XX contracted to produce 40 ¼ hour programs for the Union. Only two programs were produced - but the full \$1,500 due under the contract was paid.

Several board members sought to prevent a recurrence of this in 1981.

A further point of contention arose when it was revealed that 2XX had a profit sharing arrangement with the Civic Hotel. Doubts were raised as to wisdom of the Union subsidising an organisation which patronises its competitors.

Other members pointed out that 2XX provides a valuable student service.

They suggested that the fact that 2XX has an arrangement with the Civic Hotel should be recognized as a financial necessity and ignored by the Union when making an allocation to 2XX - be it subsidy or advertising.

The matter was postponed to the next board meeting in order to allow 2XX the opportunity to make a submission.

Wimmen, Women, Wimmin. The other major issue raised was the selection of identifying symbols on the Union's toilet doors.

Current practice is to use only the Greek symbols for the Goddess of Love (Venus) and the God of War (Mars) on the respective female and male facilities.

Those in favour of using only these symbols felt that to do otherwise would have the effect of promoting gender differences on campus.

The two symbols are recognized internationally as appropriate.

The obvious reply to these arguments was that many students and visitors to the Union were not familiar with the Greek symbols.

SOLUTION

A motion endorsing the use of the words "MEN" and "WOMEN", in addition to the Greek symbols, was passed by the Board.

Is there not a subtle humour to the use of the Greek symbols with the object of eliminating gender differences when the ancient Greeks considered the symbols to be gender stereotyped to the roles of love and war for females and males respectively.

NEW FOCUS ON

In the foreign offices of the world the Soviet affairs bureaux sit around all day trying to work out what intentions lie behind the continuing enigma of Moscow's foreign policy. The more conservative inevitably conclude that each more is part of some vast master plan that will one day see all the world in the paws of the Russian bear. The liberals do not impugn Soviet foreign policy with such evil intentions, but are unable to suggest any reason why the USSR should act as it does. I would suggest that the question is easily answered, that the Soviets are basically concerned with protecting their interests, and the question should not be so much what they intend, but what concepts and historical processes motivate them to act in the way they do. One could write a book on the subject, and all I can hope to do here is provide a few basic clues which might set people thinking.

To begin with, it is wise to consider the historical position of Russian relations with the world. The Grand Duchy of Muscovy is the entity from which the modern Soviet state is descended. This Duchy was at its inception, and throughout the period of Tsarist rule the centre of a region where instability was rife, and where the expansionist tendencies of Eastern and Western empires converged. To protect itself from the raids and predations of the ever-changing groups of people in the area, the Tsars began to expand their realms to provide a buffer against attack and to bring areas of dangerous instability under the control of the crown. Hence, over the years, Russian territory expanded to subdue the tartars and mongols of Central Asia, the Cossacks who were an ever rebellious force on the frontiers, and also to fill power vacuums created by the crumbling of the old Ottoman Empire. In the west, frequent military adventures were taken to ensure security from the Anti-christ forces of the Teutonic Knights, Sweden, and Catholic Poland, the latter always willing to dabble in the often complex power politics of Russia.

The Revolution of 1917 gave this age old pattern ideological respectability by grafting on to it the Marxist-Leninist concept of a world revolution, but more importantly, the cultural background of Russia ensured that the new state became a conqueror to protect its interests. Stalin, who frequently compared himself favourably to Ivan the Terrible, was clearly making himself heir to the process in the late 1940's when he established governments taking their directions from Moscow in the Eastern European satellite states. Even then he did not resort to unilateral blatant interference, but waited until the domestic situation in each country allowed some justification, often slender, for Soviet intervention. Since Stalin's death, further Soviet intervention has taken place in other parts of the world, either directly at Moscow's instigation, or at the hands of a Soviet client state. In each case where there has been action of this sort, it would seem clear that it was taken pragmatically to protect Moscow's interests, and timed to take place at times when Western reaction was likely to be least.

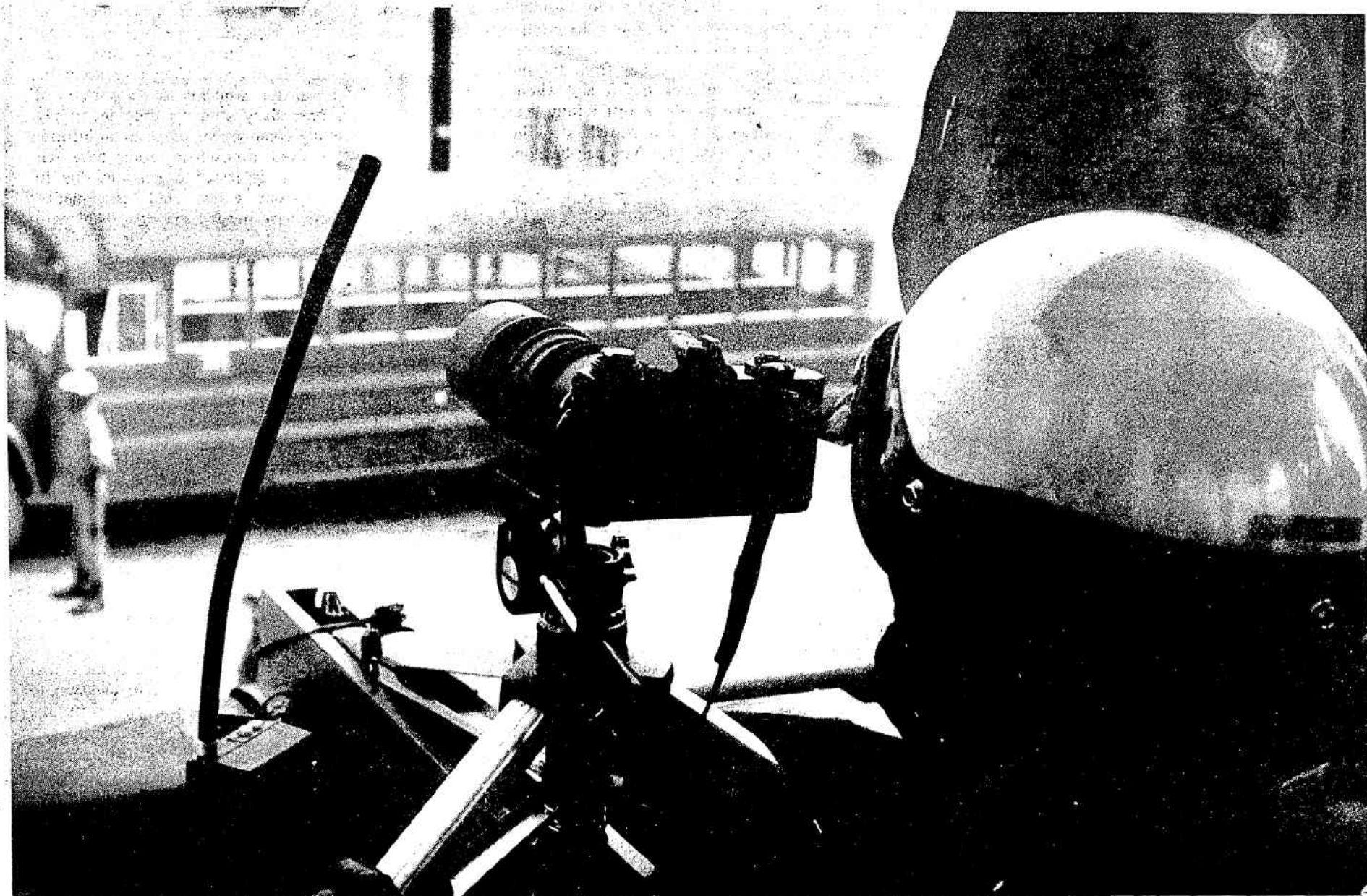
Taking things on an area basis the support given to pro-Soviet governments in Africa can be seen as a response to the position of China there. The Chinese have over the years been important in giving aid to some African states, and also as a third force in world diplomacy apart from the USA and the USSR.

The poor relations between Moscow and Peking appear to have dictated other Soviet moves. Had China not been such a strong nation, chances are that it would have been invaded by Soviet forces some time ago. Indeed, there were massive Soviet troop build ups on the Chinese border in the late 1960's and early 1970's. The prospect of a powerful ideological critic on its border has produced an almost neuralgic response from It has set up the Mongolian Republic as a buffer between itself and China. North Korea remains as a useful strategic appendage in the north. In the south, Moscow

has for long worked hard at supporting the Hanoi government, turning a blind eye to its incursions into Laos, and its outright invasion of South Vietnam. As has all too clearly been seen, this placed more pro-Soviet governments on the Chinese doorstep.

The same considerations emerge in the Indian sub-continent. In 1971 the long festering dispute between India and Pakistan erupted into war. The case, ostensibly, was the liberation of Bangladesh, from Pakistani rule. This justification is arrant nonsense. The Pakistan government of General Yahya Khan had already agreed to terminate Pakistani authority in Bangladesh. India, however, goaded on by its treaty of friendship with the Soviet Union marched into Bangladesh, then turned its forces west to the remains of Pakistan. It was stopped only after President Nixon made some distinctly menacing moves. Soviet acquiescence can be explained by the fact that General Yahya had fostered excellent relations with China, and that his overthrow and the destruction of Pakistan would have added a new link in the chain of anti-Chinese states in the South. The noose around China has further been tightened by the 1980 invasion of Afghanistan which leaves Pakistan wedged in between two potentially hostile states, and is a further pressure point on the Chinese south-west.

Afghanistan provides some insight too into Soviet Middle East policy. This area is close to the USSR's southern border. Instability along this border is something that Moscow would also find a neuralgic point, especially since the advent of radical Islamic movements in the region. These groups find the atheistic Soviet state an anathema, and their fundamentalist doctrines and willingness to carry them into the political sphere raises the spectre of the Soviet Union's own Moslem population being stirred into a state of disorder. Their proximity to the crucial grain growing areas of the USSR would add further to Moscow's unease. Hence, Moscow has tried to buy itself friends among the radical Arab leaders, and in the case of Afghanistan to act decisively



RUSSIAN TENTACLES

to pre-empt any move to establish a government that might upset Moscow's interests. The timing of the invasion can be linked to the potential instability that the Carmal regime faced. The Soviet justification was that they were invited in to restore order, an excuse used by all international bullies from Hitler on. The opportunity was there, and the Democratic regime in Washington was unlikely to react dangerously. It can be argued that the Soviets overplayed their hand here, because world reaction was quite intense, and the American electorate went straight for Mr Reagan.

Summed up, the Soviet policy since World War II has been the historical expression of the Russian mind since the earliest days of their existence as a nation. It is basically a defensive policy, not one aimed at a total takeover of the world, but rather a pragmatic one which preserves Russian interests by the tried and trusted method of expanding Soviet influence into areas where a threat is perceived. The morality of this policy places Soviet interest before that of the rights of self-determination of other peoples. The other aspect to note is that it is basically an opportunist policy, which exploits areas of instability and conflict for its own gain. When an adequate pretext exists, and when there is less likely to be a serious Western response, the Soviets move.

As a corollary of this it is worth mentioning the case of Yugoslavia. There, Marshall Tito committed sins that have led to full scale invasion of other Eastern European countries. Yugoslavia, however, has no common border with the USSR, and although a nuisance, is sufficiently removed not to constitute a threat to Soviet interests. The other point is that a Soviet move against Yugoslavia would arouse the worst fears of the Western European states, goading them into a reaction that would rule out all chances of any sort of easing of tensions in the region, which is something the Soviets desire, but not at the price of their own security.

If Soviet interests are considered, it should be possible for Kremlinologists to work out fairly easily where the next trouble spots are likely to be. I offer as my suggestions Poland, Iran, and Pakistan. Poland, because the current troubles there are in Soviet eyes a cancer that could spread into the other satellites, possibly opening them up to the west and leaving the Soviet Western border exposed to a still feared Western attempt to destroy the USSR. Secondly, the disease may spread into the Soviet Union itself, especially into the Ukraine, and the Baltic states. Not a pleasant thought for the Soviet leadership, and one they will act decisively and ruthlessly to head off. In Iran, the considerations are much the same as in Afghanistan. Moscow will either seek to ingratiate itself with the current leaders, or exploit any instability in Iran to overthrow them and set up a more palatable pro-Soviet regime. Pakistan at this stage is reasonably safe, but should there be any challenge to the Zia regime, Moscow will probably look for some excuse to move in and complete the chain of hostile states on China's southern border. The future of Thailand and Burma bears thinking about in this context too.

In the next issue I hope to elaborate ways in which the West can head off some of these challenges, indeed why it must, and at the same time improve relations with Moscow to remove the all consuming fear within the Kremlin that the west is out to get it.



© Herblock in The Washington Post

SOVIET FOREIGN POLICY: Why it is so.

By Andrew Maher

The Cottage

The Cottage is a student refuge situated on the university campus at 16 Balmain Lane. It is a place where you can take time out from the hustle and bustle of campus life and where you do your own thing; read, study, watch television, play records, talk, stroll in the garden, cook, etc. You can be alone or you



can share experiences with others. In short, it aims to be a home away from home. The Cottage serves many purposes. It provides temporary accommodation for students for a variety of reasons. Many students drop in, simply seeking company or peace in an informal, relaxed atmosphere. Some have felt lonely or depressed or anxious due to stress from exams and assignments. Others have needed space to share with others or to sort out problems of one kind or another. Some students have just needed a place to recuperate after illness and have been recommended to stay here through the Health Service and Counselling Centre. Through sharing and support many students have come to a keener awareness of themselves, their own environment and the community at large. Everyone is encouraged to rely upon their own resources and all household tasks are shared and managed as in a communal household.

You will never find the Cottage empty. During each day and evening you will meet roster people. These are students who voluntarily work on shifts to see that someone cooks a meal, that the phone is answered, that visitors are made welcome and that the house is kept reasonably tidy. House meetings are held regularly between the residents and roster staff, to ensure that the needs of students are being met.

As the Cottage is open at all times it also handles part of the university After Hours Service. In any crisis situation you can contact The Cottage on 49/4394 for referral and advice. It also acts as an information and resource centre, supported by a professional back-up service. All students are welcome to visit at any time. We look forward to seeing you during the year.

AUSTRALIAN NATIONAL UNIVERSITY SPORTS UNION

1981 Sports Council Elections for Office Bearers

The 1981 ANU Sports Union Elections will be held on Tuesday 17th March, Wednesday 18th March, and Thursday 19th March, 1981.

Nominations for:

- President (x1)
- Vice President (x 1)
- Treasurer (x 1)
- Council Members (x 6) (six)

should be submitted to Sports Union Office by 4pm Thursday 12th March 1981 on the nomination form available from Sports Union Office.

Electoral regulations are also available from Sports Union office.

Only those persons who have elected to become members of the Sports Union may nominate for the Sports Council of the Sports Union.

Philip G. Brodsky,
RETURNING OFFICER.

ATHLETICS CLUB

If you are driven to distraction by the pressures of university life then why don't you take it out on yourself with the ANU Athletics Club. Members participate in regular (weekly) interclub cross-country competition from March until October - and a few compete in track and field events in the summer months.

If you're interested in competing regularly and would like further information, contact:

- Keith Bradley 54 3279(w)
48 9500(h)
- Peter Konowski Garran Hall
- Mick Halmeay Bruce Hall.

sports union

1981 A.G.M.

The Annual General Meeting of the ANU Sports Union will be held in the University Union Refectory on Thursday 26th March, 1981 commencing at 7.15pm.

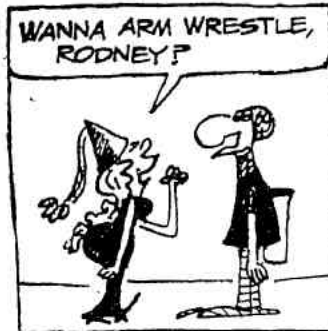
An agenda for the meeting will be available from the Sports Union office seven days prior to the meeting.

At the conclusion of the meeting, about 8.15pm, a small ceremony will be held for the presentation of Blues and Half Blues awards and the 1980 Sportsman of the Year award.

All members of the Sports Union are invited to attend the meeting and the presentation of awards.

Drinks will be served at the conclusion of the meeting.

Philip G. Brodsky,
EXECUTIVE OFFICER.



ANU Sports Union Recreation Program 49 2860

have you ever...

The Programme

The Sports Union isn't as single channelled in its activities as you may think. By running a recreation programme it offers many other activities apart from just sport. We have a firm belief that university life must offer more than just the conferring of degrees. By participating in the recreation programme you not only can have fun, but learn something different and have a chance to relax. Have a go! Even if you aren't interested

at first, keep this information sheet in case you want to join in an occasional activity later in the semester.

Queries re fitness and recreation programme. The Sports & Physical Recreation Officer, Carol James, is available to give you advice on fitness or answer any questions on the recreation programme. Contact her at the Sports Hall (49 2860) between 9 and 5pm, Monday to Friday.

Start	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
8		Keep Fit (SH)			Keep Fit (SH)		
9		Squash		Squash		Traditional Chinese Massage (AH) (9.30-12.30pm)	Squash
10	Jazz Dance (SH) Toddlers Gymnastics (KH) (10-12pm)		Keep Fit (SH)		Discocise (SH)	Bushwalking (ev.3 wks)	
11	Social Games (SH) Yoga (DR) Discocise (AR)		Social Squash		Yoga (AR)	Orienteering (WO) Archery (SH) 9-11am	
12	Intramural Volleyball (SH) Tennis (NC)	Intramural Basketball (SH) Intramural Tennis(NC)	Intramural Volleyball (SH) Intramural Tennis(NC)	Intramural Basketball (SH)	Intramural Volleyball (S)		
12.30			Yoga (DR) Creative Movement KH	Gymnastics (KH) Running for Fitness (WO)	Jazz Dance (KH) Relaxation workshop (DR)		
1	Badminton Instruction (SH) Intramural Volleyball & Badminton (SH)	Social Dance (KH) (Tennis (NC) Intramural Basketball Intramural Touch Football (WO)	Keep Fit (G) Intramural Volleyball (SH) Intramural Tennis (NC)	Intramural Basketball (SH) Intramural Touch Football (WO)	Intramural Volleyball (SH)		
2			Squash				
3	Squash						
4	Tennis (I.C.)		Tennis (L.C.)				
5.15	Tennis (L.C.) Boxing (SH) Discocise (SH) Weight training Advice (G)	Badminton (SH) Keep Fit (SH) Swimming (CP) Yoga (DR) Weight Training Advice (G)	Tennis LC Volleyball (SH) Boxing (SH) Discocise (SH) 5.30 start Weight training (KH) Advice (G)	Keep Fit (SH) Swimming (CP) Yoga (DR) Weight training Advice (G)	Weight Training Advice (G)		
6.15	Creative Movement (KH)	Jazz Dance (KH)	Horseriding (FP) 6pm Trad.Chinese Massage(6.30-9.30) (AR)	Fencing (SH)			
7	Therapeutic Massage (AR) Self Defence for Women (DR) 7-8.30pm		Self-Defence for Women (DR) Horseriding (FP)	Jazz Dance (KH)			

- Legend:**
- (SH) - ANU Sports Hall
 - (KH) - Kingsley St Hall
 - (DR) - Dojo Rm, Kingsley St. Hall
 - (AR) - Activities Rm. ANU Sports Hall
 - (LC) - Tennis Courts behind Law School
 - (G) - Gymnasium ANU Sports Hall
 - (NC) - Tennis Courts on North Rd.
 - (CP) - Civic Pool
 - (FP) - Forest Park Riding School
 - (WO) - Willows Oval (North Rd)

What is Cryonics?

(A hurriedly-written article
by Simon Carter)

Cryonics is the branch of Medical Science concerned with the preservation of human beings upon their *Legal* death at liquid nitrogen temperature with the aim of restoration to *useful* and *youthful* life by a future advanced medical science. Cryonics is the *only* current activity aimed at saving those dying *now*, (should I be on my deathbed it is cold comfort to be told that some distant descendant of mine will gain the ultimate prize of immortality). Acceptance of the Cryonic thesis comes from realizing the *fact* that living matter can be preserved and brought back to life with even today's primitive techniques and the *reasonable supposition* that a person can be maintained in a cryocapsule for perhaps centuries whilst knowledge advanced.

Trans Time Inc. is the world's leading company offering cryonic suspension services; it is based in California and has nine patients in suspension — some 130 persons world-wide are currently signed up with Trans Time in order to ensure their suspension upon death.

The scope of Cryonics is vast and requires a radical rethink of one's life — perhaps I should discuss a few medical points.

1. **The issue of death:** "Once you are dead you are dead" — but not so! The boundary of life/death is an ever changing one highly dependant upon the current medical state of art. I like the example of the Victorian Era when a few pioneering doctors were castigated for their attempts to revive shock and drowning victims — was it not obvious that it was God's will that these people should

die? Was it not obvious that they were dead? — FULL STOP! Today it is routine to apply artificial resuscitation to such cases — schoolchildren are taught the techniques — The 'dead' come back to life! Cryonicists know that a human body is essentially unchanged after the pronouncement of *Legal* death and believe that in a future age doctors will be able to revive our suspended bodies.

2. **The brain is not irreversibly damaged** after the famous four minute oxygen starvation limit! Scientific evidence clearly shows that the word "irreversible" is merely an indication of present inability. Animal brains have been experimented upon and indicate that brain tissue is far more resilient than is commonly believed. A fascinating Japanese experiment involved the freezing of cat brains at -20°C — upon

thawing and perfusion with fresh blood significant activity was noted in the brains. Experiments are at an elementary level but then in the unchanging suspended state one has a lot of time!

3. **Freezing Damage:** We all know how "mushy" a thawed piece of frozen food can be — won't this happen to thawed humans? — I can't deny that some freezing damage is caused but it is minimised by a) slowly cooling the patient to allow water to leave the cells and expand as ice between the cells (therefore cells are not torn apart by expanding ice crystals inside as happens in rapid freezing). b) protecting the cells by perfusing the body with glycerol to 'buffer' against dangerous chemical concentrations building up in the cells.

A brief and hurriedly written article can hardly cover the enormous issues involved — I myself spent four years before signing on to the Cryonics program including twice visiting the U.S. to meet those involved and inspect the facilities. Cryonics demands a radically different world view — the *Emmortalist* outlook.

Do contact me C/- Corin House if you wish to talk about Cryonics.

Long Life,

Simon Carter.

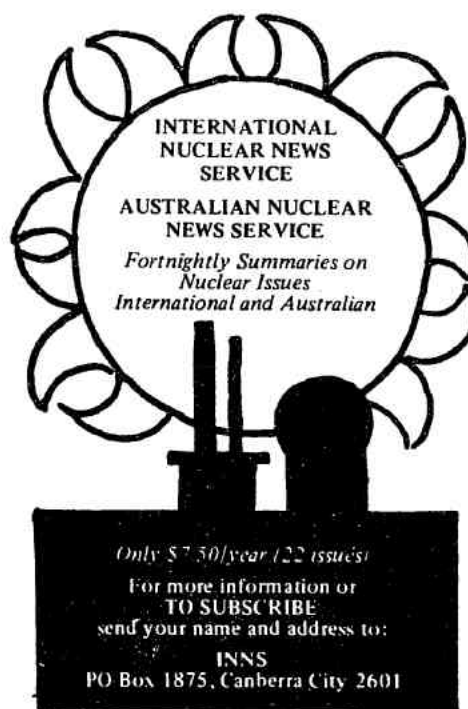


COMMUNICATION AND STUDY SKILLS UNIT

There are four people who work in this Unit: John Clanchy and Brigid Ballard, who attempt to help people who come with general problems about study or with particular difficulties with an essay, a tutorial presentation or an exam; John Taffe, who is a numbers man and can help students who feel uncertain about their ability to handle the numerical aspects of their work, especially all those who forgot their sums ten years ago and now have to manage statistics in their courses; and Claire Breakspear, who answers the phone, makes appointments and generally knows what is happening.

Last year we saw a total of 784 students at the Unit, of whom half were first year students and the rest were from all later years and levels, including PhD students. So if you are new to ANU, or if you have not made use of the CSSU before but feel dissatisfied with the progress you are making in your studies, or if you find yourself bewildered by statistics, come along to talk with us. We are in the Chancery Annex and are available Mondays 9am - 7pm, Tues - Thurs. 9 am - 5pm, and Fridays 9am - 3pm.

We prefer to work with individual students, as we find it is a more effective use of your time and ours, but we do also run courses at certain panic points in the academic year. In February this year we have had over 90 new students coming to Introduction to University Study courses and to Statistics for Social Sciences courses. We already have a waiting list of over 60 for the next Essay-Writing course to be run in mid-March. Later in the year, before the first essay deadline in most Arts courses and, again, after the first essays have been returned, we will be running further Essay-Writing courses. These will be advertised for us, we hope, in first year lectures. For Law students, we'll be joining your Law staff on a weekend workshop sometime in March. For Science students, we'll be co-operating with staff in at least two of your first year courses in which essays are required. So you'll probably seemore than enough of us anyway. But if you do want some assistance, either come over to the Unit or, better still, phone Claire on 49 2772 or 49 3749 and make an appointment. After all, it is normal, not odd, to run into occasional frustrations with your studies



THE ORIENTATION WEEK COLLECTIVE would like to extend its appreciation and thanx to all those people who contributed to the otherwise impossible (and at times intolerable) task of organizing and collating information, materials and for contributing their skills gratis

Di, Peta,
Therese,
Bron,
Matt, Gordon,
Pat, Rohan,
2XX,
Michelle,
The Union Board,
The Union Chair,
The Union Staff,
Julia (for the fantastic
Orientation booklet cover)
Adrian
and all the others

SURVIVAL

WITH THE HELP OF THE STUDENT EMPLOYMENT SERVICE

Ever heard of a black Santa Claus — does feeding goats turn you on — ever pictured yourself cooking for 100 people in a ski resort — or riding the trail complete with pack and guitar.

These are some of the more unusual jobs you can find at the Student Employment Service. It's more likely you'll be asked to do more humdrum tasks like cleaning, labouring, gardening, wiping noses, or serving from the right side.

In any case do you need that little bit of extra income to help you make it through the long winter months of study?

Why don't you drop in and see me — I'm Pam Montgomery, my office operates from the Chancery Annex within the Careers & Appointments Service.

We arrange part-time and casual work throughout the year and vacation work wherever possible.

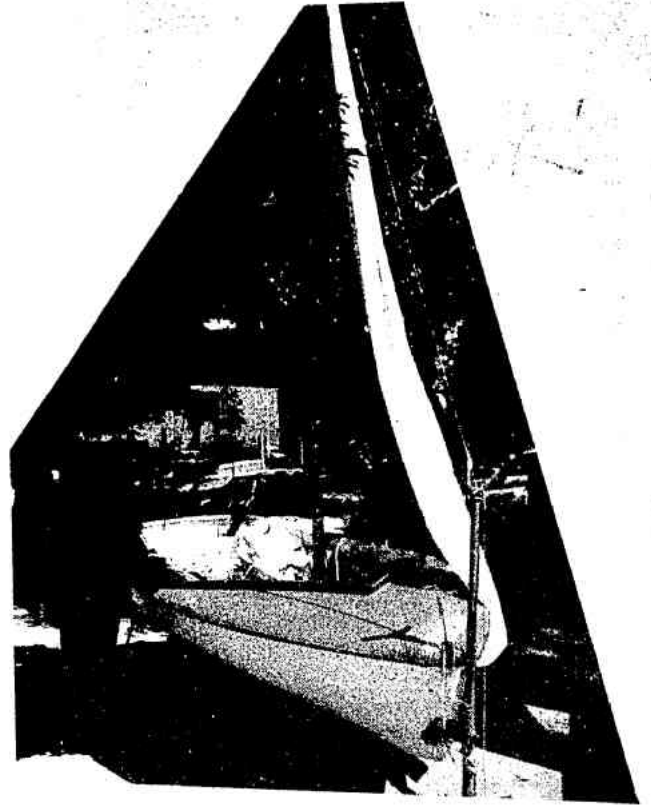
How soon can you come in? How about now? Call in to have a look at the board to see what is around, or perhaps to have a chat about the possibilities. Enquiries from new students are especially welcome.

Pam Montgomery
Student Employment
Service,
Phone 49 3674.

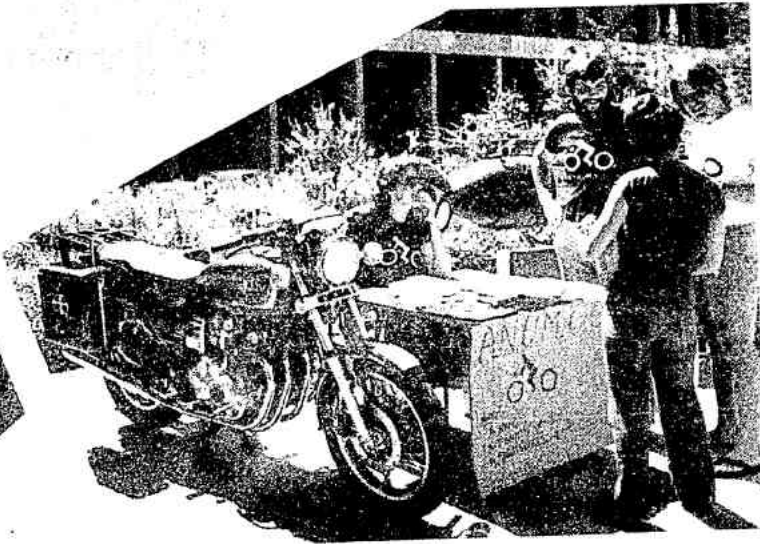
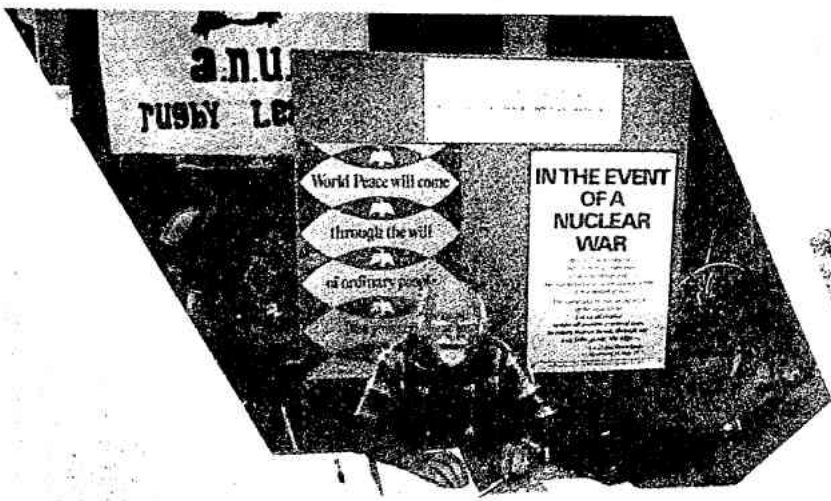
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MUSIC

Turn Me On, Turn Me Off/ In Dreams
Honey Bane

A rather pathetic sort of reggae song by a pretty girl with blonde hair. Something to do with televisions and produced by Jimmy Pursey. Rather odd but not worth the effort of wondering about. The 2nd side is about going to sleep and nightmares and dreams and stuff.

Counting the Beat/One Good Reason
The Swingers

No doubt you will have already heard this either on the radio or Countdown. This song definitely deserves all the success it's having. Good vocals and great melody. Fun to sing along with - a hit. The B side is better than 90% of B sides (which makes it quite reasonable).

Killing Time/Trudy Vasiline
The Leftovers

Two rather pleasant pop songs. A lethargic feel to the first side (I'm just killing time like I'm told just killing time before I grow old). Nice harmonies. Trudy Vasiline is quite fun - bright snappy little tune.

Runaway Boys/My One Desire Stray Cats

Starts off with a great bass line, a very danceable song, in fact the song is almost (but not quite) as good as the hairstyles this band adopt. They sound like a group that would be great to see live. The other side is slower but in the same rockabilly vein. Definitely worth a listen.

(Just Another Dream/ Action Man
The Professionals

Steve Jones and Paul Cook (former Sex Pistols) are joined by Andy Allen on bass to produce these two originals. Nothing great about either - the instrumental on side 2 is better. A sort of weak Sex Pistols sound.

Love to Rule/Alone with you/ What you need/The Seeker.
Sunnyboys.

A rather banal offering from this Sydney band. Very clean production by Lobby Loyde, but the songs, all written by Jeremy Oxley, lack any real feeling of excitement or originality. Pleasant enough, I suppose

Reward/ Strange House in the Snow
The Teardrop Explodes

Reward is quite a good song - interesting vocals and melody. The second side is pretty awful. Worth listening to for the A side though.

Message of Love/Procelain
The Pretenders

Message of Love contains none of the sparkle of Brass in Pocket and doesn't seem to grow on you the way Talk of the Town managed to. The lyrics are reminiscent of something Frank Sinatra or Dean might sing, take for example *Me and You, Every Night and everyday, We'll be together always this way*. Rather a waste of Chrissie Hynde's voice. The B side is no better. Not a single worth bothering about.

I Can't Pretend/The KGB (Made a Man Out of Me)
The Barrucas

Noisy 60's pop music. Nothing spectacular about the first side but the B side has a certain heavy handed charm.

singles

singles

singles

TACTICS

fran

All records courtesy of Impact Records, in The Boulevard.



The Nicest People at the Union Tues 24 Feb

The songs were penned by Dave Studdert. From the opening track, 'No More Talking' which asks us to see things as they are: 'too much background noise and hopes, hopes are so standard turn a lens on the world till nothing else matters', we become exposed to a view of Australia which until now has been all but totally neglected.

There are no rules or formulas that Studdert follows. Each song, almost poetic in written form, is in entirety in itself.

There's the element of *introspection* on 'Come To My Senses': 'conditions insist, it's their design you say no, to no reply' and the *idealism* in 'Second language': 'I want a life that's each day invented to say out loud what I haven't invented', or the *surrealism* of 'New York Reel': 'you can see the famous statue holding up the moon, you can smell the local colour through the double glass wall' and the abrasive (almost cynical) 'National Health': 'no one cares about justice an idea of fate, we'll rest on our luck our gift of speech . . . in this land of gold we'll do what we're told . . . we only breathe if there's a slice for us'.

The picture becomes slightly meaningful. . . urbane structures. . . cities populated by white Europeans . . . cultures within culture: 'white trees stand up against the sky, old men sing around hidden pools, a whirl of dust and leaves and lives, a scratch of flour on vocal chords. You! You! Black blood on the frozen ground' (Buried Country)

Tactics don't know much about music. No one had played instruments before joining the band. Yet the album reflects none of this. Instead we are treated to powerful rhythms and up tempo beats which are accentuated by sharp staccato from guitarist Studdert and drummer Robert Whittle. It's a nice feel.

(Studdert) "Basically we want to combine melody with a bit of power with a bit of rhythm so you can dance to it, so you can sit and get deep and meaningless about the lyrics - do whatever you like. "We like the idea of people dancing and thinking about the lyrics if they want."

The only complaint that has been voiced about the album is that the band is unable to reproduce it live. The horns from Danny Field which are on four of the tracks and background vocals of Mark Foster are not available.

It's a pity but something that does not worry Studdert: "Playing live and recording are two different things. I don't think you should have to reproduce what you do on record live or vice versa. It's like saying that when you film a play you can't use the extra technical facilities you've got with a film. The record's this artificial thing: you've got to compensate for the fact that there's no visual thing by putting extra things on it like sax."

At the moment Tactics are gigging around the east coast. They've got another year's worth of songs which they can expect to record for a follow up album in June.

Their sound is moving towards a more sparse feel, incorporating Aboriginal rhythms . . . the sticks and drone notes . . . Studdert likes the direction:

"It's much more interesting than being avant-garde. Being avant-garde, especially in the manner that most avant-garde bands do it, is a very conservative way to make music. I mean there is an audience out there who expect avant-garde bands to sound a certain way. It's much more important, I think, to sit somewhere between what people expect and what they don't expect."

The band will be playing at 2XX.s venue, 'The Civic' on MARCH 28. If you can't afford the album, make a point of seeing them. It's worth your time.

Dance Music.

It was two years ago when Tactics packed their bags and set forth from Canberra to try their luck in the big smoke of Sydney. At the time they had only been playing for a few months having formed in response to the punk-cum-new wave explosion which saw numerous young bands taking advantage of the venues which were opening up.

Throughout 1979 they gigged regularly and built up a loyal following amongst the Darlinghurst 'darlings'. Then, with the addition of a keyboard player, Ingrid Spielman, work began on 'My Houdini'.

'My Houdini' is unique in its ability to expose the many Australian idiosyncracies which shape our attitudes, behaviour, friends and lifestyles; Studdert explains:

"In Australia it seems to me that there's a group of people who sort of live here but spend all their time wishing they were somewhere else. I find that really distasteful.

"The sort of attitude that you see in a lot of people here is that they want Australia to look like England . . . you get Santa Claus in 130 degree heat . . . terrific . . . you go to Canberra and you drive through the country before where there's a big drought and when you get to Canberra and the whole place is green. It all looks like Greece.

If people go out into the real Australia especially Europeans, they just can't cope with it . . . they freak right out, it's not what they're used to it's too desolate for them."

student gourmet!

EGG CURRY

Serves 4

a - Eggs (hard boiled)	4
b - Turmeric powder	1/3 teaspoon
c - Ginger powder	1/2 "
d - Garlic powder	1/3 "
e - cloves	2
f - Cardamon	1
g - salt	to taste
h - Red Chilli powder	"
i - Onion (chopped)	1 medium
j - Tomato (sliced)	2 "
k - Coconut (desiccated)	1 tablespoon
l - water	3 cups
m - cooking oil	3 tablespoons

Fry onions in cooking oil until golden brown, add ingredients (b - h) and tomatoes and fry for another 7-10 mins on medium heat. Add boiling water and then coconut powder. Cut the eggs in halves and add to the cooking gravy. Keep on low heat for 5 mins. Serve it with boiled white rice.

If you like add boiled potatoes (3, cut into small pieces) or boiled peas (1/2 cup) after adding water to the gravy.



FORGOTTEN AUSTRALIAN HISTORY
Before Vegemite.

LENTIL CURRY

Serves 4-5

Ingredients:	
a - Red lentils	2 cups
b - Ginger powder	1/4 teaspoon
c - Garlic powder	1/4 "
d - Turmeric powder	1/4 "
e - Red chilli powder	to taste
f - salt	"
g - water	2 1/2 cups
h - Cooking oil	2 tablespoons
i - cumin seeds	1/3 teaspoon
j - Onion (chopped)	1 medium
k - Tomato (sliced)	2 medium

Wash the lentils with water several times, drain off water

Put ingredients (a-g) in a pan and cook until lentils are tender (about 10-12 mins). Add tomatoes and cook for another 15 mins. on low heat. Heat oil and fry cumin seeds and chopped onions until golden brown. Add to lentils. Serve with boiled rice.

It is perhaps a tribute to those with social awareness that concern for the various ecological problems facing us has prompted individuals to question the trend towards destruction of the environment and waste of natural resources. One area in which we can truly respond to these problems in our daily life is the choice of foods we purchase and use in our kitchens. The problems of food production and processing are reflected in many areas of our lives that we often ignore. The tendency is to agree in principle that there is much that is wrong in food production and processing, but that there is little the consumer can do. This type of thinking overlooks the real power the consumer has, if he or she decides to use it. Woroni decided to investigate these anomalies and present a series of articles on organic foods, diet and recipes. Any contributions would be welcomed - in particular recipes using health food.

UNIVERSITY RUGBY CLUB

1981 is shaping up to be a great year for the Club. It is on this note that we would like to extend an invitation to all students who are interested in Rugby Union to come and join the Club. Not only are we looking for players but also supporters to come along on Saturdays and give our teams a bit of vocal support.

This year we will be going to Adelaide to play in the Intersarsity Rugby competition. Going on previous years it will no doubt be great fun. Last year we sent a team over to America which played very well against some strong teams. It would take a book to describe the whole tour but it is safe to say everybody had a great time in America. We are currently planning another trip overseas, possibly one of the South Pacific Rugby playing countries. Another highlight for the year will be our annual Hatchett Trophy day against R.M.C. (or as we call them "Cordies"). The date for this game will be announced later so keep an eye out for it.

Training is on Tuesday and Thursday night, starting at 6 pm. Our oval is North oval which is just across Barry Drive.

Below you will find some pre-season dates for some of our games and social days.

March 7 University vs West Canberra High School
14 Club day North Oval. BBQ. drinks
16 North of the Lake vs South of the Lake
22 University vs RMC at RMC (Sunday)
28 Royals Knockout and a game against Orange Emus.

April 4 University vs. Easts and Tuggeranong
12 noon Griffith Park.
11 University vs Royals (1st competition game).

These dates and games could change so here are some numbers to ring if you are in doubt.

Michael Gray	82 3911(w) President
Mark Phillips	73 2674 (h) Sec.
Michael Little	88 8343 (h) 1st grade coach and very rarely home.

So we trust you can make head and tails of all that. Best thing to do, come along to training next Tuesday or Thursday and meet everybody.



...And one of these MEN is an athlete ???

FLYING CARPET



For the whole of O-Week, I hovered, sometimes cringing, with the unruly students in the Union courtyard of the ANU.

While away in their academic offices the sedate intellectuals were seated confused, politely ignoring the demonstrations of the finer nuances of O-Week; irrespective of the student creativity.

In the union court it was different. There the war-like students lounged and squirmed on the asphalt, magnetised to their cans and occasionally even their friends.

Sometimes the rugby players with the pig bladder minds fought amongst themselves. They simmered belligerently all day until one took revenge against a beautician who accidentally insinuated that bladder brain was a jerk. He lurched towards her feeble frame and squashed her inside a K.B. can. Then a skirmish began

It was however quite remarkable that the feminists were complacent during O-Week. One would suppose that the long vacation has exhausted their adrenelin.

Nonetheless, I was quite keen to see the politically oriented students involved in their usual debate over the size of their political convictions. Much to my surprise I found myself joining in on their chant, "Power to the Pulpit". Although it was not long before the overwhelming zeal of the rowers captured my real curiosity.

It was as if they had a deep hatred for land mammals, some evolutionary religious remorse that unfolded itself with every rowing stroke that failed to return them to their amphibious habitat in Sullies Creek.

"There must be more to O-week than this", I said to myself, quivering at the court and ducking from the random hail of K.B. cans and the occasional premature cardiac arrest.

So I found myself gravitating towards "Boogie Street" A.N.U. style where clubs and societies were feverishly trying to offload goods and services of trivia. However, only the imaginative stalls, especially "Undergrad Nymphomaniacs", were successful in maintaining a consistent patronage, some returning over and over again. Even though this was a discreet stall, being surrounded by a rare breed of "Blokies on Campus", it did manage to create an alliance with the vocal abortion lobbyists.

When the Right to lifers chanted a popular subliminal hymn, "Free the People", the belligerent abortion lobbyists danced with wrath, threatening the lifers with novel and imaginative forms of retribution.

One interesting characteristic of O-week was the R.S.L. (reknown stupidity league) which throughout the day yelped with lust whenever voluptuous women with A.O. (agent orange) ratings approached.

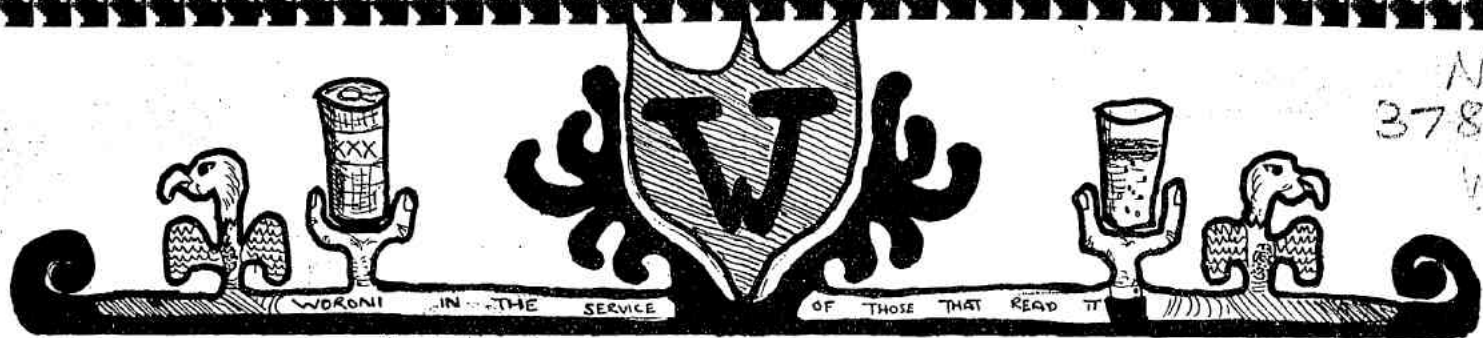
As the days advanced during O-week,

and as the grog diluted their membranes and scruples, their wolfish yelps were laced with lurid suggestions. But I recall all these things also occurred on Mao's long march to Parliament.

This alleged interest in women makes an interesting contrast with the Phd fellows who, during the O-week fanfare, refused to compete in the insanity and remained faithful to their orgasm giving texts. let them continue to R.I.P. (reverse intellectual procedure).

Towards the end of O-week the students mellowed a little. The Fems, Blokies, Bladders and assorted representatives of the human race began to hollow out after a turbulent week, some of them in comas, others slurring an O-week dialect. Some attended the time-honoured ritual on chundering on each other. There is a certain sadness in this symbolic action, heralding as it does, the end of another O-week.

And the students wallowed. They lay contented, dazed, drunk, stoned, exhausted among their own appalling debris. Their expressions were varied, but protruding above an uneven layer of billions of discarded cans, cartons, junk food and flies, the students seemed blissfully happy.



WORONI



Where's My Next Woroni?

WORONI

HIGHER EDUCATION SUPPLEMENT

INTRODUCTION TO WORONI HIGHER EDUCATION SUPPLEMENT

This four page liftout is the first of a series the S.A. Education Collective hopes to bring out this year. This liftout is largely devoted to the issue of assessment and course content at the practical level: What you can do and where you can get help. Later numbers are planned to cover more theoretically the issue of assessment and course content, politics and philosophy of Education and the Political Economy of Education. Hopefully these supplements will foster debate around campus on Education issues. If you are interested in working with, or discussing these issues with us, contact us through the S.A. or come to our meeting Tuesday 1.00, Copland G20. We'd love to see you.



Education Action—Then And Now

Throughout the first weeks of this year many of you would have seen at your lectures someone from the S.A. Education Collective. Moreover, most of you would have seen posters, leaflets and the Counter Course Handbook produced by the Education Collective. Practices such as these have a long, if disjointed history at the A.N.U.

Back in the mid-'60's A.N.U. students started pushing for participating in University government. By 1969 the Uni decided to accept at least token student representation at most levels of campus administration. At the end of that year a protest was also made against exams. The protest, held in October, was reported to be small and quiet. For the next couple of years things quietened down on campus itself.

In the late 60's and early 70's the main focus of student discontent concerned the Vietnam War, and when that ended, the Sprinbok Tours. Internal campus matters were rarely addressed to. With the advent of the Labor Government however, movements against imperialist oppression all but disappeared. Indeed, the first year of that government was generally said to be the quietest since the mid-60's as far as action by students was concerned.

With little going on outside the campus, student activists turned their attention to more Uni related matters.

It was against this background that students from the A.N.U. Labor Club worked during late 1973 and early 1974 to mobilize student dissatisfaction with university.

In the opening weeks of 1974 these militants worked intensively distributing leaflets, and preparing newspaper articles. This literature covered such

issues as: the arbitrary nature of exams, the individualistic nature of academic and the unjust situation of teachers only determining assessment schemes and course content. The month of intensive work culminated in a mass demonstration of several hundred people in the Union Court. Half way during a speech at this rally it was reported that several students had occupied the Chancelry to protest against education conditions on campus—and it decided there and then to move to that building in solidarity with the students already there. So began a year of direct action and struggle.

The main achievement of this occupation was that Council was informed of the students' demands. These were:

1. The right to be consulted on course content,
2. Student choice of assessment,
3. End to overcrowding in classes, and
4. creation of a Women's Studies course.

The first chancelry occupation lasted around 24 hours, and ended when Council decided to refer the matter to the chief committee of the Undergraduate Wing of the University: the Board of School of General Studies. At the meeting of the BSGS 300 students turned up and occupied the building. In their presence, the board decided to accept the student demands in principle and create a committee of 10 staff and 10 students. This body was to advise on how the principles could be implemented.

The 10-10 Committee (as it came to be known) then became the focus student concern, and indeed the two subsequent occupations were launched in response to dissatisfaction at the way the committee's recommendations were treated or rather mistreated and sometimes ignored outright. Despite these pro-

blems, by the end of the year the right in principle of consultation on assessment and course content had been won, and the University decided to investigate how a Women's Studies course could be set up. Departmental committees were also established.

1975 proved to be a quiet year, and the main focus of discontent amongst students concerned accommodation. No mass action as such occurred. Indeed for the next few years little sustained action concerning education occurred.

It was not until late 1979 that this began to change. In December of that year at Results Day students mainly from the Left Group distributed posters and leaflets challenging the worth and validity of assessment and grading. In the first weeks of 1980, after intensive preparation over the long vacation Left Group members launched a concerted Education Campaign to inform mainly arts students of their rights on assessment and course content. The students behind this movement became members of the A.N.U.S.A. Education Committee and commenced to work with it to promote education issues on campus. This involved (among other things) organising an education rally, working in study co-operatives and reading groups (to attempt to break down competitive individualist learning practices), helping discontented students organise protest action (eg. French I and Economics III) and arranging meetings of student representatives

(continued on page 4)

Towards Critical Education

What we have now

The present education system encourages us, the students, to act as mere passive receptacles of knowledge. The knowledge we are to receive is determined by the present holders of that knowledge – the teachers. They present us with a body of knowledge, and we accept it uncritically because knowledge has become mystified. It is divided up, first into "Arts Knowledge", "Science Knowledge", "Law Knowledge", "Economics Knowledge", etc., then into separate disciplines, and then is packaged up into different courses within Departments. Thus, we are made to feel incapable of dealing with knowledge outside our own discipline. Once we, the consumers, choose a packaged course, we receive the knowledge contained in the package, together with a good grade if we perform well in the facts required by the assessment scheme.

In capitalist society, education is a commodity – a good education will get you a good job, or a scholarship to enable you to continue to study. However, this requires some measure of a "good" education. Grading fulfills this function. Thus, we must compete with each other for high grades, and so become possessive and jealous of the knowledge we have acquired. This also means we must do as well as we can on assessed work, leaving little or no time to pursue other areas of interest. That is, if we digress from the path laid out for us by our teachers, or try to cross discipline boundaries, or stop to question what is being taught and how it is being taught, we are penalized.

What is Critical Education?

Critical education is education involving the demystification of knowledge. It means that we learn without being in awe of teachers, fellow-students and writers of textbooks who "possess" more knowledge in a particular area than we do. It asks of us that we constantly search out and question the assumptions behind what we are reading or hearing, and that we look for other approaches to what we are learning.

How to Learn Critically

Although critical education involves us taking a much more active part in our own education, and so is more difficult it is not too hard to start. Here are some suggestions

1. Initiate and take an ACTIVE part in In-Course Evaluation of your units. Discussion here might falter, just because most of us are unfamiliar with such practices. So think about the course before the discussion. Try to get beyond matters such as lecturing style (though these too are important) to the course content, the themes, aims and assumptions directing the course, and examine these.
2. Work co-operatively. Getting a critical education is too hard to do alone. We need to share ideas, and get different perspectives from each other. Read about reading groups and co-operatives in the Counter Course Handbook, then contact the Education Collective for help in organizing one in your class.

3. Input to Course Content.

This seems the most difficult of all, especially for new students. "I don't know anything about the subject – how can I decide course content?" we all say. But haven't you ever got a glimpse of something interesting in a lecture or in your reading, and wanted to follow it up? Well, when you do, we suggest that you ask for a lecture or two on the area. You could also do a project or essay on it, give a lecture on it yourself, or even ask the Department to run a whole course on it.

If you have bothered to read this article this far, the chances are that you feel that these suggestions are fine in theory, but unrealistic in practice. Sitting in the middle of a lecture group which is bored by assessment and facing a lecturer who, having decided the assessment scheme, assumes that the course can go on "normally", you may well feel intimidated about raising the issue of Critical Education. But this is how the system operates – by encouraging a feeling of powerlessness ("there's nothing I can do, anyway") it naturally results in students being powerless.

The way to overcome this isolation and to actively participate in making your education is to *organise* – and this can be done by getting in contact with the Students' Association Education Collective. Many of the students who go to the meetings have had experience in educational issues and can offer advice and help to any student who requires it. Just as importantly, we help to boost each others' morale and prevent the frustration of uncritical education from overwhelming the individual completely. The Education Collective is *your* tool in achieving a critical education.

How dare you have FUN
I never had fun when I
was a student AND LOOK
AT ME NOW I'M A PROFESSOR
AND I'M STILL NOT HAVING FUN



ASSESSMENT; THINK NOW

ASSESSMENT: THINK NOW

Assessment is a factor which perhaps more than any other single factor at University will determine your lifestyle for the next nine months that are the academic year. Whether you rage for the first eight months and study like a maniac for the last, whether you work at a steady pace throughout the year, whether you get any breaks and so on, will largely depend on the schemes by which you are assessed. These schemes will also affect your activities outside purely academic work — whether you can go out at night, work as a food co-op member, work in a reading group, play sport etc. will depend on the amounts of work you have to do at various times.

Assessment schemes will also influence what you learn and the way that you learn. For example: if you are assessed by examination you will tend to study a broad range of topics in little depth and will have to learn certain writing and concentration skills if you are to succeed. If you are assessed by essay performance you will tend to study fewer topics in depth. You will spend a great deal of time reading and writing. If you are assessed on the strength of group work, you will spend time reading, writing and arguing over different perspectives and approaches to the work with other members of your group. If you are assessed on seminar or tutorial performance you will have to learn to think quickly and employ oral skills that are not otherwise required in university study. The story goes on

After mass action in 1974 students at A.N.U. won the right to be consulted on assessment and course content. It is a right that has not been sufficiently utilized. Since assessment is a factor that so intimately affects all of our lives it is obviously important for all of us to have an input. Take the initiative, speak up and don't be frightened but be aware of the traps!

ASSESSMENT MYTHS

When you talk about your assessment scheme in lectures there are certain stock phrases you will inevitably hear:

"Here is the assessment scheme, no questions, next . . ."

"In past years the system has always been . . ."

"We have standards to uphold."

"People who don't want exams want to avoid work or are neurotic. . ."

"The other class has agreed. . ."

and, of course
"You can't have two bites at the cherry . . ."

The phrases (and there are many more) have been passed down on stone tablets from lecturer to lecturer and have become almost tenets of faith are accepted, often unquestioningly, by both lecturer and student with a quasi-religious devotion. This "mysticism" surrounding the assessment ritual must be eradicated.

Before your lecturer dons the sacred podium of infallibility to decree upon your fate you must take the initiative. Firstly, look at the Counter Course Handbook to see what assessment was like last year according to some students and ask the lecturer about any problems. Secondly, try to delay any final decisions on assessment for a few weeks. There is no urgency and you need time to think and talk amongst other students. Thirdly, and to help you think of some options, read the hot tips listed below.

HOT TIPS (or options)

1. Essays

Too many essays for a unit can produce high work pressure and churning out essays for marks not learning, fewer essays — say two or three — with more time on each is overall less time consuming and more relaxed.

Sure, you've all done essays before but there are variations. For example, four or five essays with the best ones counting would mean you could do the amount you wanted to do. Work-reducing essays (taking out part of the exam) can be useful but beware the "improvement-only" essay — it can mean 150% assessment for little gain (commonly called the "old law school con").

2. Compulsory Exams

A very poor option unless you're a sadist.

3. Exams

The old 100% exam is still an option. It gives you more spare time during term to read and become involved in the Students' Association Education Collective (very worthwhile). If you're good at them well, maybe; but you might go out with a bang!



Some of the students seem to think this place exists for their benefit.

Think about redemptive exams (i.e. exams that are done each term or semester, can be redone at the end of the year) or open-book or questions known in advance or optional questions in exams.

Take home exams are more educationally sound because they give you time to collect your thoughts and rewrite. However, like American take-away foods they are not always good for your health

4. Synoptic Essays

Usually substituted for final exams, synoptic essays approach the content of the whole course through a quite narrow theme: they are not to see if you can "cram everything in". 2,000 words have worked well in the History Department.

5. Oral Exams

These can be instead of an exam or essay and involve a talk with the lecturer. It is an exercise in testing what you know (not what you don't) and can be relaxed, on a pre-arranged topic and done in a group. They work well in History units but they are not good if you are excessively nervous or dumb.

6. Tutorial Participation

If you are interested in learning from your peers as well as your lecturers, try increasing the marks value of tute participation. This is usually assessed quite fairly, though it is open for nepotism to creep in. If this worries you combine it with—

7. Peer Assessment

and let the group decide together. This works — ask a friend in the Human Sciences programme.

8. Group Work

Working together on essays is a legitimate and rewarding approach. You can hand in individual work or a group project. Discuss this with your lecturer first so she/he doesn't think you're cheating.

9. Folder of Work

This is basically a file of work done throughout the year which is taken up and marked. It is a good method of assessment for practical, project oriented units as it allows a fair degree of student freedom. Second and third year units are better suited to this approach where students have a better idea of the subject area. It does require self-discipline to work continuously throughout the year.

10. Self-Assessment

As silly as this may sound it works well in small enrollment units and involves each student and their tutor finalising a grade together. Students are often more critical of their own performance. A friend of mine received three HDs in his first year and huge amounts of praise from the departments involved. In his self-assessed unit he felt he wasn't that good — suggesting to the tutor that he should only get a D.

11. Whatever you Want

Some lecturers suggest to students that the students should decide on an assessment policy and discuss it together. A good principle!

12. Essay Topics

The topics set for essays are not unchangeable. If you don't like the topics or have your own area of interest talk to the lecturer about these new topics. Most are sympathetic to some change.

13. You Don't Have to Have the Same Assessment

There are no rules that state that you are all obliged to have the same assessment. If you were a university (tertiary school) of sardines then perhaps the same tin would be justified — but you're not! Talk to your lecturer about different arrangements.

14. No Assessment

Forget the marks and let's get educated?

15. Course Content

Course Content is a legitimate area of student input as well as assessment. Things to consider are whether Women's Studies are covered in the course, is it questioning of standard assumptions and approaches, how is it relevant to the social world and what were the deficiencies last year (see the Counter Course Handbook)? Ask your lecturer and REMEMBER, when deciding upon assessment and course content, that education should not be a one-way process. It is not only about the teacher filling you up with information. Real, stimulating education requires an active role by students such as communicating and questioning lecturers and tutors, sharing ideas with fellow students and challenging the assumptions of texts and materials. Education is an awakening process not a deadening one but assessment and course content can be fetters. That's why it's vital for you to take control and responsibility for your own education and your own life.

GOOD LUCK!

The Students' Association Education Collective.

(From page 1)

on University committees. Our main tangible achievement for the year was production of the Counter Course Handbook. This document will hopefully allow students to take a greater part in choosing their assessment and course content schemes.

This year the Education Collective hopes to achieve several major One of our main aims is to build up our core group of active members who can help promote education related issues and help organise student discontent. We also hope to create a "visible opposition" and foster a critical conscious on campus so that students can see that other ways of learning can and do exist, and that there is some possibility of bringing change about.

Education Action at A.N.U. has a rich past and a promising future. If you would like to work with us or find out more about us, contact the Students Association or come to our weekly meetings held in Copland G20, Tuesdays 1pm.

John Buchanan.



How our assessment rights were won. Students occupying the Chancery in 1974.

education collective

classifieds:

Wanted: The full implementation of the 10-10 Committee report for 1982.

Wanted: Education Collective activists.

Wanted: 5,000 students with a critical education.

Wanted: A political economy department

Personal: Mature, male Vice-Chancellor seeking knighthood or other Royal Honours. Well deserved - has written scholarly works, patiently endured student occupations, intractable government and pretentious professors.

Desperate: The Education Collective seeks, intelligent, sensitive people to act as lecture group contacts. Involves liaising with the Education Collective on problems in the classroom and helping with the Counter-Course Handbook. Doesn't require much time. Rewarding. Contact: The Education Collective or S.A. Office.

THE ASSESSMENT GAME

From the people who brought you the Counter Course Handbook -

The aim of the Assessment Game is to find and publish the most hideous assessment scheme that exists at this University. Each Woroni, hopefully we will publish an entry, sent in by you, showing a particular nasty assessment scheme, along with the name of the course, and the lecturer involved. In addition we will make sure a copy of The Assessment Game ends up on the lecturer's desk, so as to put pressure on him or her to make changes, or at least to make sure that they become aware of their tyrant image.

Furthermore, the Education Collective will decide which particular assessment scheme is the most unreasonable. This entry and the lecturer concerned will gain a prize which will be decided by the Education Collective. There may be further prizes as there may be a need to have separate categories for all the different faculties.

But this can only happen if you send in your assessment schemes which you receive at the beginning of your course. Write a letter to Woroni or to the S.A. Education Collective c/o the Students' Association, or come to one of our meetings.

The Education Collective meets every Tuesday 1pm in Cop G 20 — All Welcome!

R.W. Connell, author of "Ruling Class Ruling Culture" and "Class Structure in Australian History", may be coming to the ANU, sponsored by the Education collective.

A.U.S. Curriculum Conference may be coming.

ASSESSMENT ACT NOW